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PROPHECY, TYPES,

AND

MIRACLES,

THE GREAT

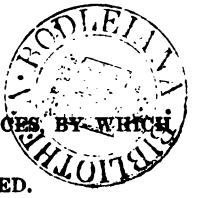
BULWARKS OF CHRISTIANITY:

OR,

A CRITICAL EXAMINATION

AND DEMONSTRATION OF SOME OF THE EVIDENCES, BY WHICH

THE CHRISTIAN FAITH IS SUPPORTED.



BY THE

REV. EDWARD THOMPSON, M.A.

OFFICIATING MINISTER AT BRUNSWICK CHAPEL, ST. MARY-LE-BONE,

AND RECTOR OF KEYWORTH, NOTTINGHAMSHIRE.

Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν.

JOHN v. 39.

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TO

THE RIGHT REVEREND

THE LORD BISHOP OF ROCHESTER,

IN ADMIRATION

OF HIS STRENUOUS AND ZEALOUS ENDEAVOURS TO UPHOLD

OUR ECCLESIASTICAL INSTITUTIONS,

IN THIS DAY OF FEARFUL INNOVATION;

OF HIS DIGNIFIED AND

CONSCIENTIOUS DISCHARGE OF HIS EPISCOPAL OFFICE;

AND OF HIS CHARACTER

BOTH AS AN INDIVIDUAL AND A SCHOLAR,

THIS VOLUME

IS, BY HIS LORDSHIP'S PERMISSION, INSCRIBED

BY HIS OBEDIENT,

AND FAITHFUL SERVANT,

THE AUTHOR.

38.
939.

precepts, he has appended these questions, that thus the study and references which they will occasion, may ground them in the faith, and make them a light to those about to be committed to their charge.

The Author has now only to send forth his work, with the sincere but humble prayer, that the blessing of God may rest upon it, that it may be an instrument in his hands, to show men the truth of the Christian religion, and by his Divine grace to bring them to that path of life that leadeth unto glory.

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PRELIMINARY OBSERVATIONS.

PROPHECY, TYPES, and MIRACLES may be considered the three great bulwarks of Christianity. Each affords a distinct and independent evidence: collectively, that evidence becomes invaluable.

Prophecy, Types, and Miracles were the means used by Jehovah to establish the second dispensation. Prophecy revealed Christianity; Types shadowed it forth; Miracles confirmed it. The three display the Divine Providence of the Creator. The continual fulfilment of Prophecy proves, that it is unceasing and determinate. Miracles were chiefly performed to make converts in the first ages of Christianity; the fulfilment of Prophecy in the following. Types were exhibited to prefigure, and were designed by God to *symbolize* the Messiah. Thus each had a separate purpose, and the validity

of each showed the Divine source from whence they sprang.

Prophecy and Miracle connect the two dispensations. Prophecy foretold what Jesus would do; Miracles fulfilled the prophecy, and proved Jesus GOD. His Divinity was established by the fulfilment of prophecy, and by the miracles he performed. The typical shadows burst into the substance, the type into the antitype, and the signs and symbols of the Messiah into HIMSELF, the great Author of Christianity. Thus, Prophecy, Types, and Miracles were connected with the Son of God alone. Miracles were indeed performed by others; but *they* received the power to work them from God; Christ, immediately from himself. And as true it is, that other things were prophesied, without any allusion to the Messiah; such as the fall of nations, and the ruin of empires; the decay of cities, and the final overthrow of all things; but whatever was foretold relating to the great Deliverer, was accomplished in Christ. Christ alone, by an inherent power, performed miracles; Christ alone was the substance of the shadows that were constantly passing under the old dispensation. Thus, when he appeared, Prophecy was fulfilled; Types shewed their meaning; and Miracles were wrought. Hence the three became the GREAT BULWARKS of Christianity.

It is proposed to give to each a separate examination; because, as it has been observed, each contains a separate evidence.

PROPHECY, perhaps the most important, at all events, the most interesting to the present and all future generations, is placed first for consideration.

PROPHECY.

THERE is something in the fulfilment of a prophecy, that appears to baffle all attempts to subvert the truth of a revelation from God, and that, simply because only one gifted by the power of inspiration could foretel what would actually come to pass at some far distant period. Prophecy, indeed, is the grand link of that mighty chain, that binds together the great mass of evidence respecting all that is contained in the Gospel; and this link is so strong and adamantine, that were all other links to give way, it would be firm enough to hold together the cause, for which Divinity, in the form of Humanity, became the chief Advocate.

It is a question, whether or not converts to Christianity would have been so effectually made, had not the predictions of the prophets literally come to pass. Miracles wrought before the eyes of those,

who were inclined to be incredulous, might have ineffectually passed away, or they might have been attributed to various and complicated causes; but not so with respect to Prophecy. Events were predicted centuries, and in some cases thousands of years, before they came to pass, and were fulfilled at the very time they were expected. The prophets foretold, that a great Personage should be born of a Virgin, who should die for the sins of the people:—the circumstances attending his birth,—the place where he should be born,—the many miracles he should perform,—his rejection by men,—his crucifixion,—his resurrection,—his ascension into heaven,—and many other events were foretold by men of a prophetic character, inspired by Jehovah; and all these things have been fulfilled in the person of the Messiah. When the Jews unrolled their Scriptures, though they found the events to agree with the prediction, they refused to believe, that Christ was the Jesus—or the Saviour—for such is the interpretation of the name, because their expectations were disappointed. They looked for a king who would come in majesty and great glory: the Messiah came, as was predicted of him, as the meek and lowly Jesus, without show, pomp, or power. But nevertheless by their own Scriptures were the Jews convicted of disbelief and hardness of heart. Strange it is, that these very Jews are living proofs of the truth of

prophecy; thus the evidence becomes the more valuable, because it is the testimony of the enemies of Christianity. They preserved the very records that foretold the coming of the Messiah, and upon those records built their expectations, and moreover looked for him at the very time He made his appearance.

Of the numerous copies of the Old Testament, no variety or difference of language affects the sense of Prophecy; in all, the purport is the same, and emphatically relates to the Messiah. No other great person ever has, or will appear, that could be the subject of these prophecies.

No argument can be stronger in favour of the truth of Prophecy, than the fact of its being of a *progressive order*, as general prophecies are now alluded to; and if in the aggregate they be real, those relating to the Messiah, being also verified by events, acquire a peculiar force. No other prophecies but those contained in the Old and New Testaments, are of value. Biblical prophecies have alone proved themselves the testimony of Jesus. A few out of the many of the Pagan prophecies have accidentally succeeded; and marvellous would it have been had they not; for most of them were made, when the causes had begun to produce their effects.

But not one of the sacred prophecies relating to the Messiah has disappointed the expectants; consequently their truth becomes more firmly established.

The argument now is directed to the establishment of the truth of Prophecy; and it is a point of the most vital importance; for if once established, the Jew, the Infidel, and the Socinian must at once admit the truth of Christianity. Admit the truth of Prophecy, and Christianity, as a consequence, is embraced. But why should this point be doubted? If it was in the power of God to usher a world into existence out of a rude chaos, and to form beings as the inhabitants of his workmanship; why should it be considered at variance with reason to suppose that he should endow some, for especial purposes, with the spirit of inspiration? The latter power appears less than the creative; yet, with Omnipotence, they are the same. To believe that God is omnipotent, is an act forced upon us by our reason, and establishes the truth of that Divine inspiration, which we denominate Prophecy; and to doubt the possibility of Prophecy, is to doubt that he is Almighty. Hence the Jew who rejected Christianity, has sometimes been found to degenerate into the Atheist. It is not to be supposed, that God would form creatures, without their being the peculiar ob-

jects of his Providence. Thence Prophecy, in their fallen state, was directed to be a peculiar solace, and an evidence of the Divine care. Again, if God knows all future things himself, why should it at all be considered irrationality to suppose that he would reveal a few of those future events to his creatures, especially when they told of the advent of the Messiah? The irrationality rests with the incredulous; for the very existence of man, after the Fall, would have been almost intolerable, had not the promise of redemption been made by the Creator; and this could only be effected by Prophecy, to be at all compatible to the justice of the Deity: hence were his justice and mercy commensurate.

To suppose that the predictions of the prophets were fulfilled by chance, is as foolish as to conclude that the world, and all its living objects were made by the same casual circumstance: the *detachment* of each prediction, and the *unity* of design, to be found in all the prophets, immediately and powerfully destroy this irrational supposition.

The most improbable predictions, to all human sight, were made by the prophets, without the least object of traffic or gain, but with the sure expectation of persecution, and, in some instances, murder. This fact alone argues in favour of their

sincerity, and the impartition of the gift by Jehovah.

But an infinitely higher stand respecting the truth of Prophecy may be taken. Prophecy alone could emanate from the Deity. Direct contradiction cannot dislodge the fact: the pride of philosophy and the denial of the infidel are reduced to a system of nothingness, as the huge clouds of ignorance and unbelief *in every age* or generation become dispersed by the increasing effulgence of the Sun of Righteousness, gradually shining more and more unto the perfect day. In the beginning man was placed in Paradise, innocent and happy, pure as the Deity, with the prospect of immortality stretched before him. The abuse of the freedom of will implanted by Jehovah withered the germ of life, blasted the hope of immortality, and exchanged the image of Heaven for the corrupting form of DEATH. Sin conquered and spoiled the last of God's works, and for a time triumphed over the achievement of his power. Providence was not slack. A heavy curse fell upon the tempter. Man received his punishment, and the earth, which before contained every thing delightful to the eye and pleasant to the taste, could only be rendered productive by the continual labour of the apostate. Eve brought forth *in pain* a son after the image of Adam; a second followed, and

became the victim of an evil passion—the consequence of the Fall. Adam beheld the murdered body of his son—the reward of his sin, the fruit of his disobedience. But the threatening of punishment was immediately followed by the promise of a Saviour, who should bruise the serpent's head. The plan was laid in heaven; simple though it was, none but Deity could have conceived it. And when the fulness of time was come, Christ died for original and actual sin; he took upon himself the sin of Adam, and appeased the wrath of Jehovah. He did for man all that man required; he obtained for man that which man had lost, and which none but Christ could have gained. The reconciliation with the Father could only be made through the interposition of the Son. God was in Christ. Deity took humanity, and out of the *Human* burst forth the *Divine*. Christ was the Son of God, and He was the Son of Man!—the Son of God, as to his Divinity; the Son of Man, as to his Humanity; God manifest in the flesh. Great is the mystery of godliness! The works of Christ on earth proved his Divine nature;—his sufferings upon the earth and the cross, his human nature. The great work that He accomplished proved Him God. The death that He suffered proved Him man. "God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world." "Equal

to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood." And yet not two persons! "One, not by conversion of the Godhead into flesh; but by taking of the manhood into God. One altogether; not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man; so God and man is one Christ." The two natures were necessary—the divine and the human—to accomplish the work. The Human nature could feel our infirmities, sin excepted; the Divine could relieve them. The Human could expire, to atone for sin, upon the cross; the Divine could ascend into heaven, and reconcile the Deity. The one God and Man hath appeased the wrath of heaven. God conceived the plan; Man, through the power of Divinity, carried it into execution. The revelation of this mighty system is mixed up in the same Scriptures, that speak of prophecy. It is no assumption to urge, that the scheme of redemption alone could emanate from the Deity: it could never have proceeded from man in his ruin. Consequently, if redemption was brought about by Jehovah, there remains no difficulty to believe, that He should impart that knowledge to a few individuals, to spread it throughout the world. "The testimony of Jesus is the spirit of prophecy;" and prophecy is the evidence of the Providence of God.

The prediction agrees with the fulfilment. True! but the prediction was made *after* the fulfilment, or when the signs of the cause had appeared. IMPOSSIBLE! For long before the advent of Christ, preceding prophecies had been quoted by later Scriptural writers: the Septuagint, containing them, had been circulated over a great part of the Pagan world; the Sibylline books, and the verses passing under the name of Orpheus, had borrowed these Scriptural hopes; and all the civilized world was expecting the appearance of the promised Redeemer. Not only the aged Simeon, and Anna the prophetess[1], but the whole nation of the Jews, entertained these expectations, "waiting for the consolation of Israel." Josephus[2] and Suetonius[3] mention the expectation which the Jews had of the arising of a great king from among them, who should have the dominion of the whole world. They looked for him at the very time he made his appearance. The prophets foretold that time, which gave just reasons for these expectations. Hence these expectations could only be derived from prophetic sources, which preclude the idea of their being written *after* the events. The Heathens engrafted into their own books the prophecies relating to the Messiah; and thus by their

[1] See Luke ii. 25—38.

[2] De Bello Judaico, lib. 7. c. 12.

[3] In Vespasiano, c. 4. See also Tacitus Histor. lib. 5. c. 13.

own acknowledged testimony became convicted. They, too, testified the truth of Prophecy, both by predicting and accomplishing. Thus, Balaam foretold the coming of the Messiah out of Jacob[1]; and the Magians from the East[2] adored and acknowledged Him to be the Messiah; and the devils themselves called Him Jesus, the Son of God[3].

But no generation, as it has been observed, is suffered to pass without the fulfilment of a scriptural prophecy. And if in the latter days the mighty things of God, spoken by his prophets, are fulfilled, where rests the doubt of the fulfilment of Prophecy in past years, that have long since rolled into eternity? A confirmation, in this instance, of a few prophecies, is sufficient to establish the truth of the whole, and that simply because not one of them has failed in its fulfilment.—Where are the seven churches of Asia? Prophecy foretold the departure of their glory, and the subversion of their very foundations. These churches cease to exist. Moab and Edom, where are they? Smitten and destroyed, as it was predicted of them. The Ammonites have perished; Amalek is no more; the Zidonians and

[1] Numb. xxiv. 17.
[2] Matt. xi. 1—12.
[3] Matt. viii. 29. Mark v. 7. Luke viii. 28.

Philistines have fallen. The fall of the two kingdoms of Israel and Judah is the fulfilment of a prophecy. Arbaces, as was predicted, took Syria, and carried his captives into Kir. The ruin of the rich and flourishing city of Tyre was foretold by the prophets; by Nebuchadnezzar was it taken. The pleasant houses were destroyed; the stones, and the timber, and the dust were laid in the midst of the water of New Tyre by Alexander. The fortified Gaza with its king perished, according to prediction for ever. The powerful kingdom of Egypt fell, as was predicted; its neighbouring kingdom, Ethiopia, suffered the same fate. Nineveh is at an "utter end." Babylon, for a time the most famous city in the world,—a city that seemed to bid defiance to all prophecy,—the metropolis of one of the mightiest empires, is fallen, and not a trace of its former grandeur to be seen. Its walls, one of the wonders of the world, now appear more like nature's work, than the artificial bulwarks of a once flourishing city. Its temple, its hundred gates, its might and majesty, are no more! Babylon is fallen! Prophecy decreed the departure of its glory and its name. Babylon is a "desolation for ever." Palestine, too, is desolate. Greece and Rome, as mighty empires, are but shadows. Prophecy declared it, — prophecy is fulfilled. Jerusalem, according to the voice of Scripture, is become a heap of stone.

The Holy Temple, in which the Shechinah bespoke the presence of Jehovah, is even with the dust. All the ancient cities have fallen from their former greatness, the site of some is not to be found; of others but feeble traces of their ancient grandeur remain, which recent travellers have seen, and which forcibly confirm the prophetic oracles.

These few fulfilments of the prophecies are sufficient to prove the truth of the whole. They are in the same Scriptures, and mixed up with those relating to the Messiah. But can it be said, that they were made *after* the events? Impossible! The records of Holy Writ have been open to the world, and each generation has seen, in its day, the accomplishment of a prophecy. The chain is thus increased, and fresh power is added to its length. This will continue to be, until the heavens be wrapped together as a scroll; the earth be burnt up; and the angel proclaim, with the voice of majesty, that time shall be no longer!

A TABLE

OF

PROPHECIES, WITH THEIR FULFILMENT,

QUOTED AS SUCH IN THE NEW TESTAMENT.

PROPHECY.	FULFILMENT.
Gen. iii. 15.	Gal. iv. 4.
Gen. xii. 13.	Acts iii. 25. Gal. iii. 8.
Gen. xv. 5.	Rom. iv. 18.
Gen. xvii. 7. 19.	Luke i. 55.
Gen. xxi. 12.	Rom. ix. 7.
Gen. xxii. 17.	Heb. vi. 13.
Gen. xxii. 18.	Gal. iii. 29.
Gen. xlix. 10.	Matt. ii. 12.
Exod. xii. 46.	John xix. 33. 36.
Numb. ix. 12.	John xix. 36.
Numb. xxiv. 17.	Rev. xxii. 16.
Deut. xviii. 15.	Acts iii. 22.
2 Sam. vii. 12, 13.	Matt. i. 1.
Job xix. 25, 26.	1 Thess. iv. 16, 17. 1 Cor. xv. 24. 26. 1 Tim. iii. 16.
Psalm ii.	Acts iv. 25—27. Acts xiii. 23. Rom. ix. 33. Rom. x. 11. 1 Pet. ii. 6.
Psalm viii. 2.	Matt. xxi. 16.
Psalm viii. 4.	Heb. ii. 6—8.

PROPHECY.	FULFILMENT.
Psalm viii. 6.	1 Cor. xv. 7.
Psalm xvi. 10.	Acts ii. 27. Acts xiii. 35.
Psalm xviii. 49.	Rom. xv. 9.
Psalm xxii. 1.	Matt. xxvii. 46. Mark xv. 34.
Psalm xxii. 7, 8.	Matt. xxvii. 39—43.
Psalm xxii. 16.	Luke xxiii. 33.
Psalm xxii. 18.	Matt. xxvii. 35.
Psalm xxxi. 15.	Luke xxiii. 46.
Psalm xxxv. 19.	John xv. 25.
Psalm xl. 6.	Heb. x. 8.
Psalm xli. 9.	John xiii. 18.
Psalm xlv.	Matt. xxviii. 37. Heb. iv. 12. Acts xxxii. 37. Heb. i. 8, 9. 2 Cor. vi. 17. Rev. xix. 7, 8.
Psalm lxviii. 18.	Acts ii. 1—4. Eph. iv. 7, 8.
Psalm lxix. 21.	Matt. xxvii. 34.
Psalm lxix. 25.	Acts i. 20.
Psalm lxxviii. 2.	Matt. xiii. 35.
Psalm lxxxix. 19.	Colos. i. 15. Rev. xix. 16.
Psalm xcv. 7—11.	Heb. iii. 7.
Psalm xcvii. 7.	Heb. i. 6.
Psalm cii. 25—27.	Heb. i. 10—12.
Psalm cx. 1.	Matt. xxii. 44. Luke xx. 42. Acts ii. 34. Heb. i. 13. 1 Cor. xv. 25.

PROPHECY.	FULFILMENT.
Psalm cx. 4.	Heb. v. 6.
Psalm cxviii. 22, 23.	Matt. xxi. 42. Mark xii. 30. Acts iv. 11. 1 Peter ii. 7.
Psalm cxviii. 26.	Matt. xxi. 9.
Psalm cxxxii. 11.	Matt. xxi. 9.
Isaiah ii. 2, 3.	Luke xxiv. 47. John xvi. 8.
Isaiah iv. 2—6.	Heb. vi. 18, 19.
Isaiah vi. 3.	Apocalypse iv. 8.
Isaiah vi. 9.	Matt. xiii. 13.
Isaiah vii. 14.	Matt. i. 18.
Isaiah ix. 1.	Matt. xxvi. 69.
Isaiah ix. 6.	Matt. i. 18—33.
Isaiah xi. 2.	Matt. iii. 16.
Isaiah xi. 10.	Rom. xv. 12.
Isaiah xxv. 18.	1 Cor. xv. 54.
Isaiah xxviii. 16.	Rom. ix. 33. 1 Peter ii. 6.
Isaiah xxxv.	Heb. xii. 12, 13. Matt. xv. 30. Matt. xi. 5.
Isaiah xl. 1—5.	Luke iii. 2—6.
Isaiah xl. 11.	John x. 11—14.
Isaiah xlii. 1—3.	Matt. xii. 14—17.
Isaiah xliii. 1—4.	Matt. xii. 7—21.
Isaiah xliii. 19.	2 Cor. v. 17.
Isaiah xlv. 23.	Rom. xiv. 11.
Isaiah xlix. 6.	Acts xiii. 47.
Isaiah l. 6.	Matt. xxvii. 30.
Isaiah lii. 7.	Rom. x. 15.

PROPHECY.	FULFILMENT.
Isaiah liii.	John xii. 37, 38. Matt. viii. 20. 1 Peter vi. 25. Matt. xxvii. 12—14. Heb. x. 10—14. Luke xxii. 33, 34.
Isaiah liv. 13.	John vi. 45.
Isaiah lv. 3.	Acts xiii. 34.
Isaiah lix. 20, 21.	Rom. xi. 26, 27.
Isaiah lxi. 1, 2, 3.	Luke iv. 16—21.
Isaiah lxii. 11.	Matt. xxi. 8.
Isaiah lxvi. 1.	Acts vii. 49.
Jer. iii. 14—17.	Ephes. iv. 11, 12. John iv. 20, 21. Gal. iv. 26. 2 Cor. x. 4, 5.
Jer. xxiii. 5, 6.	1 Cor. i. 30. Matt. ii. 16.
Jer. xxxi. 15.	Matt. ii. 18.
Jer. xxxi. 31—34.	Heb. viii. 6—12.
Jer. xxxiii. 14—26.	Luke i. 69, 70. Rom. xi. 26.
Ezek. xi. 17—20.	Heb. viii. 10.
Ezek. xvii. 22—24.	Matt. xiii. 31, 32. John xv. 5. Luke i. 53.
Ezek. xxxvi. 24—29.	Heb. x. 21—23.
Dan. ii. 44.	Heb. i. 8. Luke i. 33. John xii. 34. Rev. xi. 15.
Dan. vii. 13, 14.	Matt. xxiv. 30. Heb. xii. 28.

PROPHECY.	FULFILMENT.
Dan. ix. 24—27.	Rom. vi. 2—4: 1 John i. 7. 2 Cor. v. 17—20. Rom. iii. 23—26. Rom. x. 4. 1 Cor. i. 23—30. Luke xxii. 37. John xix. 28—30. Rev. xxii. 18, 19. Mark i. 24.
Hosea i. 10.	Rom. ix. 2—26.
Hosea ii. 23.	1 Peter ii. 9, 10.
Hosea iii. 4, 5.	John xix. 15. Acts xv. 16—18.
Hosea xi. 1.	Matt. ii. 25.
Joel ii. 28, 29.	Acts ii. 16.
Amos ix. 11, 12.	Acts xv. 12—18.
Obadiah i. 21.	1 Tim. iv. 16. Luke i. 33. Rev. xi. 13. Rev. xix. 6.
Jonah i. 17.	Matt. xii. 40.
Jonah i. 21.	Matt. xii. 40.
Micah v. 2.	Matt. ii. 5, 6.
Nahum i. 15.	Rom. x. 15.
Habakkuk i. 5.	Acts xiii. 40.
Haggai ii. 6, 7.	Heb. xxvi. 27.
Haggai ii. 9.	Luke ii. 27.
Zech. ix. 9.	Matt. xxi. 4, 5. John xii. 15.
Zech. xi. 13.	Matt. xxvi. 14, 15. Matt. xxvii. 3—10.
Zech. xii. 10.	John xix. 34—37.

PROPHECY.	FULFILMENT.
Zech. xiii. 7.	Matt. xxvi. 31. Mark xiv. 27. Matt. xxvi. 56.
Malachi iii. 1.	Mark i. 2—4.
Malachi iv. 5, 6.	Luke i. 16, 17. Matt. xi. 9—11. Matt. xi. 14. Matt. xvii. 10—13.

GENESIS.

THE Book called Genesis, written by Moses by divine inspiration, is derived from the Greek word γένεσις, signifying generation, creation, or beginning. In Hebrew it is called Bereshith, from its first word, the meaning of which is the same. It is so called, because it contains the history of the creation of the world, and the genealogy of the patriarchs. It comprises a period of 2369 years, and contains several remarkable prophecies relating to the Messiah.

PROPHECY.	FULFILMENT.
"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and	"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." *Gal.* iv. 4.

PROPHECY.

thou shalt bruise his heel." *Gen.* iii. 15.

" Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." *Gen.* xii. 1, 2, 3.

Again: " In *thy* seed shall all the nations of the earth be blessed: because thou hast obeyed my voice." *Gen.* xxii. 18.

FULFILMENT.

Again: " He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 *John* iii. 8. See also *Rom.* xvi. 20. *Heb.* ii. 14.

" The book of the generation of Jesus Christ, the son of David, the son of Abraham." *Matt.* i. 1.

Again: " Ye are the children of the prophets, and of the covenant, which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." *Acts* iii. 25.

Again: " The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In *thee* shall all nations be blessed." *Gal.* iii. 8.

Again: " To Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." *Gal.* iii. 16.

Again: " If ye be Christ's, then are ye Abraham's seed,

PROPHECY.	FULFILMENT.
	and heirs according to the promise." *Gal.* iii. 29.
"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." *Gen.* xlix. 10.	"Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold there came wise men from the east to Jerusalem, "Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." *Matt.* ii. 1, 2. Again: "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar." *St. John* xix. 15. See also *Matt.* xxii. 20, 21. *Luke* ii. 1—5.

GEN. iii. 15. GAL. iv. 4.—1 JOHN iii. 8.

God's address to the serpent is the first prophecy of the Messiah on record. It was made nearly six thousand years ago. It began to be fulfilled immediately after it was delivered, and will continue to be fulfilling until the end of time. Eve evidently understood the nature of this prophecy, and doubtless received consolation from the promise. When she had brought forth her first-born, she thought, that she

had *acquired*[1] the Messiah, and "said, I have gotten a man from the Lord."

The words of the prophecy are strongly expressive of the enmity immediately to be placed between the seed of the woman and the seed of the serpent. The *head* of the serpent is selected to be bruised, because it is the most vital part; since, in other parts of the body, it is capable of enduring considerable injury, without the surrender of life; and the prophecy has been thought thus to have referred to the ultimate destruction of evil. By the *head* of the one, and the *heel* of the other being specified, a great distinction is made in the punishment; for if, as some maintain, the *heel* be the least dangerous place, in which the serpent's bite can be received, not only was the Divine mercy evinced to our lapsed parents, but the prophecy is shown to be in perfect harmony with the explanation given of it in the New Testament.

Various conjectures have been made respecting the primitive form of the serpent, which cannot be correctly ascertained. Some imagine him to have had feet; others, to have been a fiery, flying serpent; others again surmise, that what before the fall was his nature, after it became his punishment; yet we

[1] Cain signifies *acquisition* or *possession*.

may rest assured, that we shall never discover which of these opinions, or if either of them, be correct. That he came in a glorious form, appears the most probable; for, this opinion is strengthened by the fact of the Devil, when he tempted our Saviour, coming with *power*. "All these things," said he, "will I *give* thee, if thou wilt fall down and worship me." The reward was the gratification of the lust of the flesh, the lust of the eye, and the pride of life; and to a worldly mind would have been the strongest of all seductions, and the most glittering and enticing of all baits. The fact also, of his temptations now to men being of the most enticing order, nothing less than the great gratification of the senses,—almost warrants the conclusion, that the Devil must have appeared in the sublimest and most angelic form to our first parents, in order to degrade their purity to a level with his own wickedness. At all events, it is very evident, that some change took place after the pronunciation of the curse on the serpent; because, after it, he was doomed to creep on his belly; which naturally sanctions the opinion, that such was not his natural habit before the fall [1].

[1] The following ingenious observations, clothed in the most masculine and eloquent language, are from the master-mind of the Rev. Dr. Croly.

"The actual form, under which the tempter appeared to Eve, has given rise to a singular quantity of unimportant disquisition.

It is very clear, that a real serpent must have been employed in the temptation, however glorious and

By some the serpent has been supposed a superior species of reptile with wings; by others, an ourang-outang; by others, a basilisk, &c. But those are learned triflings, and arise from a neglect of the literal narrative, or an ambition to be wiser than Scripture. The narrative alone is clear and natural: it states, that among the inferior animals, there was one race which stood at their head for intelligence, the נחש, the serpent, 'more subtle than *any other beast of the field.*' We know, how closely the intelligence of some of the beasts of the field approaches to the human faculties. The half-reasoning elephant, the dog, and the ape, often astonish us by the evidence of their sagacity; but it is declared, that the serpent once possessed this sagacity in a still *higher degree*, than any other of the brute species. It is perfectly possible to conceive a rate of intelligence midway between the elephant and the man. From our habits, and from our possessing the sole use of words we too hastily conclude, that intellect forms the essential distinction between man and the brute. The moral capacity is the essential distinction. The intellectual line varies widely, and, in some instances, presses close. Neither the form nor the faculties of the existing serpent correspond to the description in the text. The subtilty and the speech are there declared to have belonged to an animal possessing nothing in common with it but the name. The serpent of paradise was *not* a reptile, but a *beast of the field*, biped or quadruped.

" The objections to the utterance of speech by this animal are trivial. Speech depends upon two things, and upon two alone—intelligence and physical organs. The intelligence of the elephant, or the dog, might often bear transplanting into speech; and we have often to transplant it, when we speak of their docility and their affections. But they want the physical organs, which give the speech of man its readiness, copiousness, and accuracy. Yet all animals, almost down to the zoophyte, have the power of expressing their wants and purposes by sounds; some of them by sounds so varied and so exact, that we can in-

beautiful, or humble and grovelling, he might originally have been. It would be very incorrect to suppose,

terpret them, as the language of fear, hunger, joy, pain, rage, &c. They have, thus far, attained a speech; a rude and limited instrument, it is true, compared with that of man, but an instrument of the same kind: for speech, in its highest state, is only a more dexterous and abundant use of sounds. Yet even the physical organs are sometimes given. Would the man, who had never seen a parrot, be entitled to assume the impossibility of a bird's possessing the articulation of the human voice?

"Nothing is more easily conceivable, than the existence of a creature possessing the organs of articulation in at least as high a degree, as the parrot, with intelligence in at least as high a degree, as the dog or the elephant. It is equally conceivable, that such a creature, probably beautiful, and submissive, as all animals then were, might be an object of familiarity and interest with our first parents, as it would undoubtedly be with ourselves; and that Eve might have found it sporting at the foot of the tree of knowledge, without experiencing any of that alarm, which puts the mind upon its guard.

"To get rid of the presumed difficulty of temptation, by so simple an instrument, writers of considerable name have exercised their invention with laborious and useless variety. It has been thus successively conceived, that Satan came as an angel, as a man, as a fiery serpent, as an ape, &c. &c. This proceeding is equally controverted. Some think, that the serpent spoke by a voice suddenly given by Satan; others, that he did not speak, and that the whole description of the dialogue refers merely to the fluctuations of the mind of Eve; others, that the serpent both spoke and acted, climbing the tree, tasting the fruit, and giving its marvellous effect upon himself as a proof of its virtues. Our refuge from these learned inconsistencies must be in the simplicity of the original record. If the tempter had come as an angel, his presence might have been more overpowering; but his very splendour, combined with his formal contradiction of Divine authority, might have awakened alarm. If as a man, the know-

that the serpent was only a symbolical representation of the Evil Spirit, because then the whole narrative

ledge, that Adam alone existed under that form, must have been a source of suspicion. The sudden and the splendid were equally startling. Further conceptions are pressed with similar difficulties. The literal narrative alone offers to us an object clear of all suspicion, an innocent and familiar animal, as incapable, in its own nature, of conceiving a design against man, as the dog, that fawned at his feet, or the cattle, that sported round him in the field. Whatever a creature of this kind, too, could communicate by its little faculties would be looked on, as less the result of intention than instinct, a spontaneous truth of nature. Even now, we are sometimes directed by the instincts of animals to the use or avoidance of peculiar products of the earth. But, whoever conceives a design of either good or evil in the guide? The temptation was only an example of this guidance, on a higher scale, suited to the superior known intelligence of the animal.

"The suggestion of the evil spirit coming in this totally unsuspicious shape to Eve, and combining with the love, the vanity, and the pride, which might mingle in the hope of raising Adam and herself to the rank of celestial beings, might have acted strongly upon an unfortified mind. The fruit itself offered no warning repulsion to the eye or taste:—'And when the woman saw, that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to *make one wise*, she took of the fruit and did eat.' Naturally sharing the delight of the discovery with Adam, 'she gave also to her husband with her, and he did eat.' Why the graver understanding of man thus rapidly yielded is left to our conjecture; but the power of beauty, of persuasion, of the pride of heart in defying all hazards for the object of the affections, and even of fear and anguish in the prospect of its loss, are influences which have made themselves felt in every age of human nature.

"If such influences still retain their power, under all the chillness and worldliness wrought into the heart by the struggles of life; what might not be the strength of passion and sorrow in

of the fall would be open to the same allegorical explanation. The very history of Adam and Eve in this transaction, as well as the geographical description of Paradise, disprove any allegorical interpretation; whilst the quotation of the history in the New Testament convinces us, that it is authentic. We may thus rest assured, that the serpent was the instrument used by the Devil for his purpose. All tradition corresponds with this conclusion. The Jews allowed, that Satan was busy in the temptation of the first pair[1]. But the records of the

the instance of the first man, on the point of being separated for ever from a creature formed in a perfection of beauty, of which earth has probably never seen the equal; and allied to him, as woman was never since allied to man; a part of his nature, an actual portion of himself, corporeal and mental; divinely affianced to him by a bond implying a complete communion in every sorrow, as well as joy, of his existence?

"The narrative is also perfectly consistent with the distinction of crime, arising from the distinction of motive. Both criminals are alike exiled, and alike sentenced to the struggle with a sterile world; but on Eve, as the more presumptuous offender, is inflicted the heavy punishment of pain in her child-bearing—an exclusive agony, as if the production of that offspring, whose glory may have been among her strongest inducements to dare 'to be as gods,' should be a memorial of her guilt for ever. Her rashness, too, in relying on her own judgment, and thus assuming independence of her husband, seems to have been *peculiarly* the object of punishment, in the declaration that 'he should rule over her.' St. Paul marks distinctly, as a ground of the acknowledged dependence of woman, that Adam was not the first deceived, but Eve."

[1] See the Book of Wisdom, ii. 24.

New Testament, which are far more valuable, place Satan's participation in the temptation beyond all doubt. St. John says, "The great dragon was cast out, that old serpent, the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels with him[1]." St. Paul also says, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ[2]."

In recapitulation we observe, that the idea of the serpent having come in a plausible shape is the most probable; for it cannot be supposed, that the Fall could have been occasioned by any thing low and grovelling. And it may be concluded, that the Tempter would take the best instrument he could find, that which would prove the most likely to seduce Eve. But abandoning all conjecture, it is quite sufficient for us to know, that the Devil used the serpent for his purpose; and that the seed of the woman, who bruised his head, was Christ. And it is not a little extraordinary, that whilst the Jews shut their eyes to Christ's claims, as the expiator of original sin, their oldest books interpret the serpent to be the Devil, and the seed of the woman to be the

[1] Rev. xii. 9.

[2] 2 Cor. xi. 3. See also Rev. xx. 2; Rom. xv. 20; John viii. 44.

Messiah. The fulfilment of the expectations of their ancestors might have been supposed capable of leading them to the truth [1].

Thus it is the prophecy, and not the original form of the serpent, that demands the greatest consideration. After the Fall it was very natural for the wrath and indignation of Heaven to be excited, and for the guilty to receive punishment; but God, "in the midst of wrath remembering mercy," declared, that the seed of the woman should bruise the serpent's head. God thus administered *justice*, and displayed his *mercy*: his justice, by punishing the guilty, according to his promise; and his mercy, by foretelling the blessings of the Gospel. Christ was to bruise the *head* of the serpent, and the serpent to bruise the *heel* of Christ.

Now, the bruising of the head implies the destruction of the serpent, or sin, eventually, gradually,

[1] That it was the Devil who tempted our first parents, may be shown by the typical analogy between Adam and Christ; see Rom. v. 14, sqq.; 1 Cor. xv. 45, sqq. When Christ was tempted, it was by the Devil; Adam yielded to the temptation, and brought sin, misery, and death into the world: Christ resisted the temptation, and at his death conquered the evil consequences of the fall. To suppose otherwise, than that the serpent was the Devil's tool, would be to destroy all analogy between the first and second Adam.

as it were, by a continual bruising; for, as we have said, in the head is the life. Thus, the head, or life of sin was to be taken by Christ, who would triumphantly overcome the evil consequences of the fall; whilst the serpent was only to bruise the *heel* of Christ; which implies, that wicked men would persecute the *followers* of Jesus, and resist his Gospel. In the one case the attack was to be made by an all-powerful Conqueror upon the *head;* in the other, by an inefficient adversary at the *heel.* It is very evident, that this prophecy could alone allude to the Messiah, and that the conception could only have been made by the Deity; for, it is utterly beyond the finite capacity of man. Its fulfilment was remarkably seen at the first advent of Christ, and will be still more so at the second advent, when the plan of Redemption shall be thoroughly worked out.

But there is another consideration worthy to be made. Our Saviour was to spring *from the seed of the woman;* which was evidently prophetical of his miraculous birth, however slight the allusion: thus, "when the fulness of time was come, God sent forth his Son made of a woman." Then was the prophecy more conspicuously fulfilled. The very head of the serpent was struck at; and Jesus, after proving Himself God, by the miracles He performed, and by the fulfilment of prophecy, conquered death, the penalty

of Adam's disobedience, and left an antidote for sin. The contention, however, will remain until the end of time. Christians, from power immediately derived from Christ, will be bruising the head of the serpent; and wicked men, who are "of the Devil," will incessantly be bruising the heel of Christ, until the sign of the Son of Man shall appear in heaven, and all the tribes of the earth shall begin to mourn, and shall see Majesty coming in the clouds of heaven with power and great glory; and the angels, with the sound of a trumpet, shall gather his elect from the four winds, from one end of heaven to the other. Then shall the final fulfilment of this remarkable prophecy be accomplished [1].

GEN. xxii. 18. GAL. iii. 29.

The next revelation recorded respecting the Messiah by Moses in the book of Genesis was vouchsafed

[1] Gen. ix. 26, 27. The prophecy that Japheth should dwell in the tents of Shem, has been explained by Theodoret (Interrog. 58. in Genesin) to have been accomplished by the advent of Christ. The words are, *ἀκριβὲς δὲ τέλος ἔσχεν ἡ προφητεία τὸ τῆς οἰκονομίας μυστήριον, ὅτε αὐτὸς ὁ Θεὸς Λόγος ἐνεσαρκώθη καὶ ἐνηνθρώπησε.* Dathe, Toller, and others have similar opinions. Various expositions of the completion of Noah's prophecy have been given; but that suggested by Theodoret is the clearest, and relates to the incorporation of the Gentiles into the Christian Church. Jerome, Augustin, and Calvin adopt the same idea with considerable force and argument. See *Hengstenberg's Christology.*

to Abraham, 1921 years before his advent. The nature of the prophecy was both temporal and spiritual. It was predicted, that Abraham should be the Father of a great nation, and the prediction was most eminently verified; his children literally were as the stars of heaven for multitude. From him the Messiah was to spring; doubtless he was certified of this consolatory fact, when it was promised to him, that in his seed all the nations of the earth should be blessed. By the advent of Christ alone this promise could have been fulfilled; to no other descendant from him can it, in the slightest manner, be applied. And that Christ, according to the flesh, lineally descended from him, through the race of David, has been proved both by St. Matthew and St. Luke. Abraham, on account of his obedience, and of his inflexible adherence to the true and primitively revealed worship, was thus blessed. He spared not his own Son when God required him: God spared not his, and with Him freely gave us all things. When God's Son came manifest in the flesh, He brought from Heaven peace and good-will towards men, teaching them in return to ascribe glory to God in the highest; He threw down the partition-wall between the Jew and the Gentile, and opened the kingdom of heaven to all believers. The promise was three times made to Abraham; first before he left his own country for Canaan, God

said, "In thee shall all the families of the earth be blessed [1]." Again was this promise repeated in Gen. xviii. 18. excepting that *people* or *nations* were substituted for *families:* and a third time in Gen. xxii. 18. on account of his readiness to offer Isaac, wherein *thee* is emphatically explained *in thy seed.* In Gen. xxvi. 4. the promise was made to Isaac. In Gen. xxviii. 24. it was transferred to Jacob, thereby demonstrating the fixed purpose of the Divine Providence. Allusion is made to this promise in several parts of the Scriptures, which declare it to point to the Messiah. The prophecy could not have been fulfilled by the enjoyment of only temporal blessings; because it was revealed in Gen. xv. 16. that the fourth generation of Abraham should be in bondage, and his posterity were continually suffering punishments for their disobedience to Jehovah. It is thus very evident that Abraham derived a prophetic foresight of the Messiah from this promise, since the Saviour Himself alludes to his rejoicing [2], when, by faith, Abraham saw Christ.

GEN. xlix. 10. MATT. ii. 12.

But the sceptre was not to depart from Judah, nor a lawgiver from between his feet, until Shiloh

[1] Gen. xii. 3. [2] John viii. 56.

should come, and unto Him was the gathering of the people to be. This was prophesied, and verily was it fulfilled. The sceptre remained to the kingdom of Judah until Christ appeared; Christ was born "in the days of Herod the king," during the time, that Augustus was emperor of Rome, and, after his birth, Cæsar Augustus almost immediately issued a decree, that all the world should be taxed, thus including the Jews, as tributaries of the Roman power.

From the taking of Jerusalem by Nebuchadnezzar, in the reign of Jehoiachim, it may be supposed that the sceptre departed from Judah at that time, which was 606 years before Christ appeared upon earth.

But it did not. During the captivity the Jews lived as a distinct people; they had their own rulers; and Sheshbazzar was their prince or governor, to whom Cyrus ordered the vessels of the Temple to be restored [1]. And after the captivity, at the termination of seventy years, they were subjected to the Persians, afterwards to the Greeks, and finally to the Romans. During all this time the sceptre was gradually departing, but did not actually depart

[1] Vid. Ezra i. 7, 8. and v. 14.

from Judah, until the state was completely overthrown by the Jewish war. The city and temple were then destroyed, and they existed no longer as a nation.

Nor did the lawgiver depart till then; for, notwithstanding the superstitions and idle legends, which the Jews had appended to the law of Moses, it was most scrupulously observed in the time of our Saviour, according to the interpretation of the dominant sects. Our Saviour, whilst He charged them with making it of no effect through their traditions, and passing by its moral and weightier matters, bore testimony to their washing the outside of the cup and platter, and the scrupulous payment of mint, cummin, and anise-seed; in other words, he referred to their outward observance of it, and neglect of its practical precepts. Until the destruction of Jerusalem, the Law of Moses was the law of the nation; but when the nation became dispersed over the habitable earth, though they in their private society might adhere to it, they were bound by the laws of the countries, in which they resided. Thus, the lawgiver did not depart from Judah till Shiloh came. Then the new Lawgiver arose, whom they would not receive.

To Christ, this new Lawgiver, the gathering of

the people was: to Him flocked multitudes of the lost sheep of the house of Israel. To the teaching of his Apostles innumerable Gentiles became obedient, and a goodly company of martyrs prepared the way for the dissemination of the truth through most distant lands. The Sun of righteousness had arisen, and his healing rays beamed over the earth. The temples of superstition gradually crumbled to the dust; the false philosophy of infidelity was exposed and overthrown by the evidences of Christianity; and the knowledge of the Lord, with the living waters that gushed from the sanctuary, began to cover the regions of the globe [1].

EXODUS AND LEVITICUS.

MOSES has not recorded equally distinctive prophecies of the Messiah in these books; in them he is pourtrayed in types. Exodus takes its name from Ἔξοδος its Greek title, because it treats of the deli-

[1] Jewish tradition itself, and many of the more modern commentators, referred this prophecy to the Messiah: though some endeavoured by dogmatism to prevent its application to Christ. But the interpretation of the ancient Jews shows, how old the tradition is. The Samaritans also refer the passage to the Messiah, and Justin Martyr states, that from the most early period of the Christian Church, it was so understood.

verance of the Israelites from the Egyptian bondage, when Moses led them from the tyranny of Pharaoh. For a similar reason Leviticus is named Λευϊτικος, because it relates to the priests and Levites. In Exodus we remark the following

PROPHECY.	FULFILMENT.
"In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house, neither shall ye break a bone thereof."—*Chap.* xii. 46.	"But when they came to Jesus, and saw that he was dead already, they brake not his legs." "For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken."—*St. John* xix. 33. and 36.

Ex. xii. 46. JOHN xix. 33. 36.

The lamb sacrificed at the Passover was typical of the Lamb that was crucified upon the Cross, who took away the sins of the world. So that this prophecy will be more largely treated under the division of *Types*, though it was designedly prophetical of the Lamb of God. The Evangelists record that at the crucifixion of Jesus not a bone of *Him* was broken, (though the legs of the other malefactors were broken) in order that the prophecy might be fulfilled, "A bone of him shall not be broken."

NUMBERS.

THE book of Numbers is so called from the translation of its Greek name, and relates to the enumerations of the Israelites by Moses. The Israelites were twice numbered; first, in the second year after their departure from Egypt, and again at the end of their journey. This book, which was also written by Moses, contains the following remarkable prophecy.

PROPHECY.	FULFILMENT.
"I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth."—*Chap.* xxiv. 17.	"Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."—*Heb.* i. 8. Again: "I, Jesus,—I am the root and offspring of David, and the bright and morning star."—*Rev.* xxii. 16.

NUMB. xxiv. 17. REV. xxii. 16.

This prophecy was primarily fulfilled in David, but eventually in the Messiah. The star and the sceptre were metaphors—the star signifying a great personage, and the sceptre a king. Christ came out of Jacob, and calls Himself "the bright and

morning star." Jesus is also called by St. Peter the day-star. In the Egyptian hieroglyphics a star meant emphatically God. The Jews considered this prophecy to relate to the Messiah, because a star was the emblem of the Son of God: thus, when the Pseudo-Messiah arose in the time of Hadrian, he called himself *Bar Kokab*, which signifies the Son of a Star. How this prophecy came partly to be fulfilled in David, may be explained by David smiting the Moabites, "who became his servants[1]." It is however supposed, that only a particular tribe is meant by Seth; for, if it meant all the children of the Son of Adam, it would mean all mankind, and there would have been no occasion to have made any allusion to Moab.

The notion, that mankind were intended by the sons of Seth, was borrowed from Onkelos[2], and is

[1] See Psalm lx. 8. 2 Sam. viii. 2.

[2] The Targum of Onkelos on the Pentateuch is the most antient now remaining. It is rather a translation than a paraphrase. It was antiently held in such high repute, as to be read alternately in the synagogues with the sacred text. Next in purity of style and antiquity is the Targum of Jonathan Ben Uzziel. It relates to the works of the prophets. Targum is a Chaldee word signifying a translation, one, which is in general appropriated by the Jews to the Chaldee paraphrases of the Old Testament. The Targums were composed for the use of the common people, after their return from the Babylonish captivity, and are allowed by the Jews and Christians to be as antient, if not more so than the time of our Saviour.

clearly untenable; for if the term were used in this comprehensive sense, the specification of Edom would have been useless. The 60th Psalm is a good commentary on the passage. Besides, if the primary application was to David, it would be rendered faulty by this interpretation. But David subdued the enemies of Israel: he coerced the children of Edom [1], and the neighbouring foes of the theocracy [2]. These foes are named in the 60th Psalm. Every one, who has given this subject his consideration and research, must affirm, that Moab itself was partly intended by the sons of Seth. First, because, it was common for tribes to call themselves after the name of their particular ancestor; next, because the parallelism in the verse establishes this identity, of which we have evidence in Numbers xxii. where Edom and Seir stand in the same construction [3].

It is probable, that many of the glosses and interpretations of the more antient versions, that were in use immediately after the Babylonish captivity, are inserted in them. Many of the prophecies relating to the Messiah are explained in these Targums, and render great service to Christianity, as they contribute to establish the genuineness of the Hebrew text.—*See Prideaux, Connexion of the Old and New Testament.*

[1] 2 Sam. viii. 14. 1 Chr. xviii. 12, 13.

[2] 2 Sam. viii. 11, 12.

[3] The hypothesis, that the words may mean, "the sons of tumult," Moab being so called in Jer. xlviii. 45. 2 Sam. vii. 10. cannot be admitted, because it is founded on a great liberty taken with the text.

All commentators, however, both ancient and modern, agree that this prophecy was finally fulfilled in the person of the Messiah; for though in some sense it relates to David, it should be remembered that David, as will hereafter be shewn, was himself a remarkable type of Christ.

DEUTERONOMY.

THIS Book is the last written by Moses in the Pentateuch. It is called in Hebrew Eleh Hadebarim; its Greek name is derived from δεύτερος and νόμος, signifying the second (or the repetition of the) law. It contains a prophecy of the Messiah especially worthy of notice; but the larger notice will be given under the division of Types, where Moses will be also exhibited as a type of Christ.

PROPHECY.	FULFILMENT.
"The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Chap. xviii. 15.	"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." *Acts* iii. 22. Again: "We have found

PROPHECY.	FULFILMENT.
	him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph." *John* i. 45. Again: "Had ye believed Moses, ye would have believed me, for he wrote of me." *John* v. 46. See also *Luke* xxiv. 44.

This prophecy was most certainly and generally allowed to be fulfilled only in the Messiah. Moses, who delivered it, though vastly inferior in every instance and particular, bore the greatest similarity to Christ. The prediction afforded the Jews the expectation of a prophet, who from the oldest times was pronounced to be the Messiah. And although their hopes and expectations were often disappointed, still they allowed, that the Messiah would be the only Prophet like unto Moses; and the followers of Jesus, when they saw his miracles, declared, "This is of a truth that Prophet, that should come into the world." Both St. Peter and St. Stephen declared, that the fulfilment of this prophecy was in Christ.

When God Himself likewise announced from heaven, that Christ was his beloved Son, whom all should hear and obey, He disclosed a superiority in Him possessed by no other on earth;—from which

the inference, that He was the long-promised Messiah, is clear. The prophecy could not have alluded to any other prophet, nor to all the prophets collectively, as some have averred, because none of the Levitical prophets were equal to Moses. This still further appears from the pre-eminence over them given to John the Baptist by Christ, from John's acknowledged inferiority to Christ, and from the confession of the populace not reprehended by our Saviour, therefore admitted, that HE was the PROPHET, that should come into the world. Consequently, neither Joshua, Jeremiah, nor any other Prophet could have been intended by the Holy Spirit, that directed the oracle to Moses; and the appeal made to it by St. Peter and St. Stephen [1], and the allusion to it by Philip [2], become unimpeachable verifications of the received interpretation of the Christian Church. With respect to St. Peter, it is most worthy of close observation, that when he mentions Moses and the Prophets pre-announcing "these days," he makes their announcement acquire its accomplishment by Jesus being *that Prophet.* Besides, who but Christ resembled Moses in the leading feature of the Prophecy? each introduced a legislation into his particular economy, which no other did—a sufficient argument, one would sup-

[1] Acts iii. 22, 23.—vii. 36. [2] John i. 46.

pose, that would silence every dispute. This prophecy had also a like interpretation among the Samaritans, who received not the Prophetic Books. The words of the Samaritan woman prove it[1], ἀναγγελεῖ ἡμῖν πάντα, which exactly answer to Deut. xviii. 18, 19, connecting which with our Saviour's own declaration, "Had ye believed Moses, ye would have believed me, for he wrote of me[2]," we are bound to consider the proof complete.

PSALMS.

From the Pentateuch we may pass on to the Psalms, called in Hebrew Tehillim, because the intervening books contain no very remarkable prophecy relating to the Messiah. The Psalms were written by different persons, but most of them by David. They contain many valuable prophecies, which were literally fulfilled by Christ. The Psalms have been called an epitome of the Bible, and very justly; for they treat of the effects of the great fall of man, and foretell and typify his redemption by Jesus Christ. By the Hebrews, and some of the Fathers, they are divided into five parts, answering to those of the Pentateuch. They contain also beautiful

[1] John iv. 25. [2] John v. 46.

examples of repentance, patience, and piety. They afford the greatest consolation and peace to believers. They display the mighty works of the Creator, and shew to the creature all that happiness, after which his soul longeth in the midst of trouble and care, misery and sin. They are a fountain, from whose spring flow the inestimable riches of God's grace, imparting by its healing waters of life the greatest treasures, that man can require—even the heavenly. "Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this prison-house, a present comfortable remedy at all times ready to be found," says the immortal Hooker. "The Psalms," says Bishop Horne, "present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination."

But the Psalms are valuable in another point of view: they shew the increased advances of the knowledge of the Messiah, since the days of Abraham and the Patriarchs. We may reasonably sup-

pose, that there was much in the declarations of the prophet Nathan to David, which tended to remove the veil of obscurity. Augustine has very well argued, that the Psalms give undeniable evidence of the double interpretation of prophecy; for the passages, which relate to Solomon and his earthly successors *primarily*, relate *plenarily* to Christ; and as in the blessings of Jacob, whose tribes and families are treated, as *one individual*, from the inspired character of the Scriptures we must suppose the existence of that very individual, in whom the fulfilment was designed to be completed. This is also frequently the case, where the text seems to have an individual reference; an example of which orthodox critics have given from the second Psalm, viz. "I will be to him a Father, and he shall be to me a Son," with which Luke i. 32, 33, has been very appropriately collated; although the proof of the criticism is in Heb. i. 5.

The Psalms are a predictive history of Christ; under figures taken from the earthly theocracy, they depict the glory, the majesty, and the dominion of the Messiah; they shew his sufferings in the most minute particulars; they proclaim his resurrection and glorification, and in every part announce his Divine Nature, proving Him in the language of our Creed to be "very God of very God."

The following are the most important prophecies contained in the Book of Psalms.

PROPHECY.	FULFILMENT.
"Why do the heathen rage, and the people imagine a vain thing?	"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,	"The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
"Let us break their bands asunder, and cast away their cords from us.	"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, are gathered together."—*Acts* iv. 25—27.
"He that sitteth in the heavens shall laugh: the Lord shall have them in derision.	
"Then shall he speak unto them in his wrath, and vex them in his sore displeasure.	
"Yet have I set my king upon my holy hill of Zion.	
"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.	"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee."—*Acts* xiii. 33.
"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.	
"Thou shalt break them with a rod of iron; thou shalt dash	"As it is written, Behold I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed."—*Rom.* ix. 33.
	Again: "For the Scripture saith, Whosoever believeth on

PROPHECY.	FULFILMENT.
them in pieces like a potter's vessel. "Be wise now, therefore, O ye kings: be instructed ye judges of the earth. "Serve the Lord with fear, and rejoice with trembling. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—*Ps.* ii.	him shall not be ashamed."—*Rom.* x. 11. Again: "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—1 *Pet.* ii. 6.
Again: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."—*Ps.* xvi. 10.	"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. "Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance. "Men and brethren, let me speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; "He, seeing this before, spoke

PROPHECY.	FULFILMENT.
	of the resurrection of Christ, that his soul was not left in hell, *neither his flesh did see corruption.*"—*Acts* ii. 27—31.
	"For David, after he had served his own generation, fell on sleep, and was laid unto his fathers, and saw corruption. But he, whom God raised again, saw no corruption."—*Acts* xiii. 37.
"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring."—*Ps.* xxii. 1.	"And at about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me.—*Matt.* xxii. 46.
Again: "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,	"And they that passed by reviled him, wagging their heads.
	Likewise also the chief priests, mocking him, with the scribes and elders, said,
"He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him."—*Ps.* xxii. 7, 8.	He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.—*Matt.* xxvii. 39—43.
Again: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."—*Ps.* xxii. 16.	"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the

PROPHECY.	FULFILMENT.
	other on the left."—*Luke* xxiii. 33.
Again: "They part my garments among them, and cast lots upon my vesture."—*Ps.* xxii. 18.	"And they crucified him, and parted his garments, casting lots."—*Matt.* xxvii. 35.
Again: "He keepeth all his bones: not one of them is broken."—*Ps.* xxxiv. 20.	"For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken."—*John* xix. 36.
Again: "Yea, my own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."—*Ps.* xli. 9.	"I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."—*John* xiii. 18.
	"And set over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS." *Matt.* xxvii. 37.
"My heart is inditing a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer.	"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." *John* i. 14. See also *Col.* i. 15—18. *Heb.* i. 3, 4.—vii. 26. *Rev.* i. 13—18.
"Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever.	
"Gird thy sword upon thy thigh, O *most* Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness;	"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." *Heb.* iv. 12. See also *Rev.* i. 16.—xix. 15.

PROPHECY.	FULFILMENT.
and thy right hand shall teach thee terrible things.	21. *Acts* x. 36. *Rom.* xiv. 9. *Heb.* i. 3.—viii. 1. *Rev.* vi. 11. xix. 11.
"Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.	"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" *Acts* ii. 37. See also xli. 33.—vii. 34.
"Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.	"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David;
"Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.	"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." *Luke* i. 32, 33. See also *Heb.* i. 8.
"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.	"But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."
"Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir.	"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." *Heb.* i. 9. See also vii. 26. *Matt.* vii. 23. *Luke* xiii. 27. *Rev.* xxi. 27. *Luke* iii. 22. iv. 18—21. *John* iii. 34. *Acts*

PROPHECY.

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house:

"So shall the king greatly desire thy beauty; for he is the Lord; and worship thou him.

"And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

"The king's daughter is all glorious within; her clothing is of wrought gold.

"She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.

"With gladness and rejoicing shall they be brought; they shall enter into the king's palace.

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

"I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever." *Ps.* xlv.

Again: "Thou hast ascended

FULFILMENT.

ii. 28. *John* i. 16. *Rom.* viii. 29. *Col.* i. 18, 19. *Heb.* ii. 14.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 *Cor.* vi. 17. See also *Matt.* x. 37.—xix. 29. *Luke* xiv. 26. 2 *Cor.* v. 16. *Eph.* v. 26, 27. See *Acts* xxi. 3—6.

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." *Rev.* xix. 7, 8. See also 1 *Peter* ii. 9. *Rev.* vii. 15—17.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit life." *Matt.* xx. 29. See also *Mark* x. 29, 30. *Phil.* iii. 7, 8. *Gal.* iv. 26, 27. *Matt.* xxvi. 13. 1 *Cor.* xi. 26.

"And it came to pass, while

PROPHECY.	FULFILMENT.
on high, thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them." *Ps.* lxviii. 18.	he blessed them, he was parted from them, and carried up into heaven." *Luke* xxiv. 5. Also: "And when the day of Pentecost was fully come, they were all with one accord in one place. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." *Acts* ii. 1—4.
Again: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." *Ps.* lxix. 21.	"They gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink." *Matt.* xxvii. 34.
Again: "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek." *Ps.* cx.	"As he saith also in another place, Thou art a priest for ever after the order of Melchizedek." *Heb.* v. 6.
Again: "The stone which the builders refused is become the head-stone of the corner."	"This is the stone which was set at nought of you builders, which is become the

PROPHECY.	FULFILMENT.
"This is the Lord's doing; it is marvellous in our eyes." *Ps.* cxviii. 22, 23.	head of the corner." *Acts* iv. 11.
Again: "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord." *Ps.* cxviii. 26.	"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the Highest." *Matt.* xxi. 9[1].

PSALM ii. ACTS iv. 25—27, &c.

The very circumstance of the second Psalm being appointed to be used on Easter-day is a proof of its being considered in the primitive Church as referring to the Messiah; which is further evident from its application in Acts iv. 25, xiii. 33, and the Fathers to him. It was primarily fulfilled in David, when he ascended the throne of Israel. Its voice is the voice of triumph: his regal power being secure, David bids defiance to his enemies. All opposition to his authority and power is vain; for "he that sitteth in the heavens shall laugh: the Lord shall

[1] It would have been a better classification of the Psalms first to have noticed those, which relate the Messiah's glory and dominion, viz. Psalm ii. xlv. lxxii. cx.; then those, which relate to his sufferings and atonement, viz. xvi. xxii. xl: but they are here noticed according to the arrangement in the Bible.

have them in derision." The prophetic allusion to Christ overcoming his enemies, and the heathens imagining by the powers of darkness to subdue Christianity, is strong and remarkable. In all nations and kingdoms, "the kings of the earth" have "set themselves, and the rulers" have "taken counsel together against the Lord, and against his anointed;" but no opposition can root out Christianity. The good seed is sown, and is cultured by the Lord: the tares may spring up, but they cannot choke it; evil men cannot subdue it, for "He that sitteth in the heavens shall laugh: the Lord shall hold them in derision." "Yet have I set my King upon my holy hill of Zion,"—words, which were partly fulfilled in David, but eventually and more fully in the Messiah. The Romans took Jerusalem, destroying some, and scattering others of its inhabitants; but the Roman empire was hostile to Christianity; and that very hostility secured its ruin. An attempt was made to restore the Jews and their temple; but the attempt being hostile to Christianity, the Providence of God subverted the design. Christ alone has stood the shocks and contentions of earth and hell: He alone remains KING over the Church, and will be so for ever and ever.

St. Paul applies the seventh verse to the Messiah.

Christ is acknowledged as the begotten of the Father; as partaking of his Divine nature, and obtaining for his inheritance even the uttermost parts of the earth. For this purpose did the Son of God come into the world, to save that which was lost, whether of Jews or of heathens. His object was, as the fruit of his labour, to gain for a possession the heathens; He did so, by converting the hearts of the disobedient unto the wisdom of the just. With what energetic beauty then does *David* conclude this Psalm!—"Be wise now therefore, O ye kings, be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him!" "Kiss the Son," i. e. make peace with him; embrace his Gospel; become his disciples; be instructed by his precepts; serve the Lord with fear, and rejoice with trembling, lest He be angry, and withdraw his Holy Spirit from us [1].

PSALM xvi. 10. ACTS ii. 27—31. xiii. 37.

The next prophecy worthy of notice is that con-

[1] To kiss among the people of the East was an act of homage: —thus, when Samuel anointed Saul king, he "kissed him." Homer also yields to us many evidences of the practice. See 1 Sam. x. 1. See also 1 Kings xix. 18, and Hos. xiii. 1, 2.

tained in the sixteenth Psalm, at the tenth verse, which could only have been fulfilled in Christ.

The reader must be referred to Bishop Pearson's excellent article upon this subject. The Jews allowed this prophecy to allude to the Messiah; and how verily was it accomplished in Him! For at the third day Christ rose again according to the Scriptures; He had no time to see corruption. The demonstration of this assertion is strikingly to be found in the New Testament. At the effusion of the Holy Ghost, St. Peter claimed this Psalm, as containing a most bright prediction of the death and resurrection of Christ [1]; and St. Paul [2] not merely indicated its application to Christ, but censured those who would restrict it to David. Nor does Christ's own authority appear to have been wanting to the Apostle's declaration; for, if we consult St. Luke xxiv. 27. and 44—46. we shall perceive no very obscure indications, that He had taught the same doctrine to his disciples. In the primitive days of Christianity, this Psalm was never otherwise interpreted; in the days of the Fathers its allusion to the resurrection was a continual subject of appeal. It also closely corresponds to the matter of the fifty-third chapter of Isaiah.

[1] Acts ii. 25—31. [2] Ibid. xiii. 35—37.

An observation or two nevertheless may be necessary on the words, "Thou will not leave my soul in hell, nor suffer thy Holy One to see corruption," in which, the Holy One should rather have been rendered *merciful One*, an application very appropriate to our Saviour, and impossible with respect to David. The term rendered in our version "Hell," means Hades, or the place of departed spirits; and though it cannot be positively decided, whether, at the time of the translation of our Bible, there was any latitude of signification given to the term, it is well known to every Anglo-Saxon scholar, that to this word likewise once appertained that of the place of departed spirits, as well as the sense now exclusively attributed to it. It was the faithful translation of this passage, that subjected Montanus to the Inquisition.

This prophecy will especially be seen to have been fulfilled, when we consider, that the Jews calculate time *inclusively*. Thus the Friday evening and the Sunday morning, with the whole of Saturday, were emphatically called three days. Thus Christ saw no corruption, and according to the Jewish interpretation, rose again on the third day, although He had only been in the grave one whole day, and parts of the preceding and following. That Christ died is acknowledged; for when his enemies

came to break his legs, they found, that He was dead already, and they brake not his legs; that He was buried, is also acknowledged; but that He rose again on the third day is denied by infidels. Why then did they not go to the grave and produce his body? The body could not have been removed, for sentinels were placed about the sepulchre. The guards could not have been bribed: the poverty of the disciples is a warrant against that supposition. Hence we may conclude, that Jesus rose on the third day, and saw not corruption. The unbelieving Thomas acknowledged upon indubitable evidence his Lord and his God. It was impossible for this prophecy to have been fulfilled in David, "For David, after he had served his own generation, fell on sleep, and was laid unto his fathers, and saw corruption;" but the Son of God on the third day rose from the dead, and at last ascended to his Father in Heaven, where He will remain, until He shall come again, to judge both the quick and the dead.

PSALM xxii. 1. MATT. xxvii. 46, &c.

The twenty-second Psalm contains many prophecies, exclusively accomplished in the Messiah. The fact of it being one of the proper Psalms for Good Friday is a sufficient evidence of its Ecclesiastical reference to the Messiah. The first verse was uttered

by Christ just before He expired on the cross. "Eli, Eli, lama Sabachthani?" said the Son of God, when He was sorrowful even unto death. That the Son of God should actually suffer, can easily be conceived by believing also, that He was the Son of Man. It was the humanity, that suffered; and upon the humanity He bore the griefs and sins of the whole world. Christ was to suffer and die to atone for sin: it was so appointed by Heaven; but it was impossible for Him so to do without actually suffering; therefore we may readily imagine Him, especially, when the prophecy was about to be fulfilled, in the midst of his torments and agonies crying out, "My God, my God, why hast thou forsaken me?" Christ went through all the sufferings of humanity, sin excepted; He passed the pains of infancy; He suffered hunger and thirst; He was tempted; He was moved as a man; He bent down under the weight of the cross; He felt the spear pierce his sacred side, and the nails his hands and feet: the vinegar, his enemies offered Him to drink, was nauseous to Him: and the torments of the cross intolerable; well might He thus call upon his Father to help Him! But He Himself might have called whole legions to his aid; but then the work of God would not have been accomplished; it was necessary for one to die for the people, and that one was Christ. Any assistance from the Father would

have subverted the plan. Had the power of Christ's Divinity been called into action, the wrath of Heaven would not have been appeased, Satan would have been triumphant, and man still in his sins. Whereas, now, Christ has died; He has conquered the grave, the power of Satan, and atoned for sin.

Thus the seventh and eighth verses of the twenty-second Psalm were written respecting the Messiah; but He exerted not his Divine Power for the reasons just specified. At the sixteenth verse of the same Psalm, it was predicted, that his hands and feet should be pierced, and at the eighteenth, that they should part his garments among them, and cast lots for his vesture. That this prediction was literally fulfilled, we learn from the histories of the Evangelists; and in every part we recognize the custom of the times; for among the Romans it was customary to divide the *pallium* of the crucified in parts, while one alone received the *tunica* entire by lot. Thus for the coat, which was without seam, woven from the top throughout, they cast lots, that the Scriptures might be fulfilled.

The piercing of the hands and feet, and the partition of the garments could not have been predicted of David, nor of any one in the history of the

Old Testament; therefore, as the passage could not have had a present explication, it must have had one, which was prophetic; and that prophetic one must be the interpretation given in the Gospels [1].

The chief part of the Psalm is a faithful representation of Christ's sufferings, and is as minute as any part of Isaiah [2]. From verses 20 to 30 the blessings procured by these sufferings, and the universality of them (27,) are powerfully described [3].

[1] Ego dabo ei talentum, primus qui in crucem excurrerit,
Sed eâ lege, ut offigantur bis pedes, bis brachia.
—For *offigantur* some read *obfringantur*.

[2] Vide ch. xlii. xlix. liii. of Isaiah. Obad. 21. Zech. xiv. 9.

[3] Dathe, Jahn, and Hengstenberg conceive the meaning of the latter portion of the 30th verse to be, *Dei erunt ut nova generatio ascripti*,—i. e. *in catalogum membrorum novæ Ecclesiæ referentur*, which is the manifest sense, and establishes the preceding remarks.

The fortieth Psalm likewise pointed to the Messiah, and has considerable analogies to Psalms xvi. xxii. and Isaiah xlix. The verses 1—11. appear to allude to his glorification after the completion of his sufferings; and we are authorised in our interpretation of the Psalm by Heb. x. 5. et sqq., where the Apostle claims it, as a direct prediction of our Saviour. The Volume of the Book, at verse 7, about which some have idly disputed, was the roll of the Law or Pentateuch; and in corroboration of it the 5th chapter at the 39th verse, has been appropriately cited. The authority of the Epistle to the Hebrews shows, that this Psalm cannot in any way be explained by the history of David; and the 6th verse completely restricts it to Christ.

PSALM xli. 9. JOHN xiii. 18.

The Son of Man was betrayed by Judas, one of his chosen disciples, and thus was the prediction of the forty-first chapter at the ninth verse fulfilled, though in the first instance it might have alluded to Ahithophel, in whom David trusted; for this counsellor was a type of Judas, as was David a type of Christ. The lifting up of the heel is a figure borrowed from wrestlers, who endeavour to throw each other down by drawing the heel forward, and thus, by a quick movement of the leg, tripping up their opponent.

PSALM xlv. MATT. xxviii. 37, &c.

The whole of the forty-fifth Psalm refers to the Messiah. Nearly all the ancient Jewish writers agree on this point. St. Paul applies the sixth and seventh verses of this Psalm expressly to our Saviour; and in Heb. i. 8, 9. it is cited in proof of Christ's exaltation above the angels. Verses 2, 3, 4. prove it not to have been written of an earthly king; for when glory and majesty are thus united, they allude to the Divine Glory and Majesty [1]. To whom else but the Messiah could these words apply? "Thou art fairer than the children of men; grace is poured

[1] See Psalms vi. xcvi. civ. 1. sqq.

into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most Mighty, with thy Glory and thy Majesty." The language is too exalted and majestic to have possibly had any fulfilment in an earthly king. It could only have alluded to "the King of kings, and Lord of lords." The war was a spiritual war, for which the sword was to be girt on the thigh; and the victory was to be gained, not by fleshly, but spiritual weapons. The fifth verse of the eleventh chapter of Isaiah is a good commentary upon it. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The sixth verse of this Psalm too can only apply to the Messiah [1]; but the strongest proof is in the seventh verse, where this King is actually addressed as God.

That the Psalm has not reference to an earthly bridal, as some have imagined, is evident from the eleventh verse, "The king shall greatly desire thy beauty, for he is thy Lord,"—an evident allusion to the marriage of Christ with his spouse, the Church. Countries, people, and cities were often called by the Hebrews "Daughter,"—thus Daughter of Sion, Daughter of Tyre. Thus the people in covenant with the Messiah are described as a bride, on the same figurative principles; and the

[1] See Is. liii. 12. Ps. cx. 5. et sqq.

connection of Christ with his people is so described elsewhere [1]. In the New Testament Christ calls Himself the Bridegroom [2].

At verse 14 "the virgins her companions," who are also to partake of the king's love, are the Gentiles, who are to enter into covenant with Christ [3]. Tyre in this Psalm is placed for all the Gentiles, as being the richest of their cities, than which nothing is more usual [4].

PSALM lxviii. 18. ACTS ii. 1—4.

The sixty-eighth Psalm at the eighteenth verse, was literally fulfilled, when the Saviour, after having conquered the grave, sin, and misery, ascended to his Father. It was then, that He led captivity captive, by conquering those things that kept men prisoners. He received gifts for men, and gave these gifts, *viz.* those of the Holy Comforter, who should abide with us for ever, and He offered eternal salvation to "the rebellious also, that the Lord God might dwell among them."

[1] See Is. li—liv. 5. Jer. iii. 1. Hos. i. iii. 3. Ezek. xvi. 23.

[2] See Matt. ix. 15. John iii. 39. Rom. vii. 4. Eph. v. 27. 1 Cor. xi.

[3] See Psalm ii. 8. Psalm lxxii. 8.

[4] See Psalm lxxii. 10. Is. lx. 6.

PSALM lxix. 21. MATT. xxvii. 34.

The vinegar, that the soldiers gave Christ to drink at his crucifixion, was, perhaps, only the usual beverage given to slaves, and when diluted with water to the common soldiers: but here in order to render the draft the more *poisonous*, they mixed it with gall; and thus was the prophecy of the sixty-ninth Psalm at the twenty-first verse accomplished [1].

[1] The seventy-second agrees with the forty-fifth Psalm, which the ancient Jews interpret concerning the Messiah. This conclusion is strengthened by parallel passages. For, it directly alludes to the more ancient prophecy concerning the Messiah; and powerfully describes the Messiah's kingdom. In the seventeenth verse may be recognized Gen. xii. ii. iii.--xxii. 18. through which is interfused the promise made to Abraham, Isaac, and Jacob. The prophecy described in the eighth verse of this Psalm is allied to Zech. ix. 10. There is also a prophetic analogy between it and Psalm li. and Psalm cx. and Isaiah lx. 11. (See also Jer. xxxiii. 7. Ezek. xxxvii. 27.) The king's son is an application of the Messiah answering to the branch of David; the peace in the third verse answers to Is. lx. 9. (See Is. xi. 9.—lxv. 25.) The fifth verse too can only be interpreted of the Messiah, and of his eternal nature; the twelfth verse is also applicable to him. (See Ps. lxxxix. 37, 38.) As these things cannot be imputed to an earthly king, it follows, that they were spoken of the Messiah, and being spoken of him, that He is God. So in Is. lx. 5, 6. and the sixth verse of this Psalm, his doctrine is depicted under the figure of a fructifying rain; with which compare 2 Sam. xxiii. 5. Deut. xxxii. 2, 3. The eighth verse may also be compared with the promise in Exod. xxiii. 31. Deut. xi. 24. from which the universal dominion of the Messiah is set forth; that is, the Messiah's kingdom. (See Micah v. 4.) The reference to the Messiah is proved in the

PSALM CX. 4. HEB. V. 6.

In recapitulation of the fulfilment of these prophecies, it may be observed, in the strictest sense of the term was Jesus Christ a *priest*, not after the order of Aaron, but of Melchizedek, for "our Lord sprang out of Judah." As the Son of God was He a priest, and as such was anointed. "Every high priest," says the Apostle, "is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man Jesus, if He be a high priest, have somewhat also to offer[1]." Jesus offered Himself up for the sins of the whole world, before which He exercised all the duties of the priesthood, and transmitted to others the same authority. He was also a prophet and a king. When Pilate said unto Him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear

ninth, tenth, eleventh, and twelfth verses of this Psalm; and the following show, that He will not proceed like an earthly conqueror, by might of weapons, but by meekness, charity, and love, and that the subjection to him will be of the free will. The same say Zech. ix. 10. Is. lx. 6, also chap. xi. All of which things prove, that this Psalm can only be explained as a prediction of Christ.

For the situation, &c. of Tarshish, see the first article of the third number of the *Church of England Quarterly Review*.

[1] Heb. viii. 3.

witness unto the truth[1]." Jesus was "King of kings and Lord of lords." But by the Mosaic Law the two offices of king and priest were incompatible. Jesus, however, introduced a new dispensation—the substance for the shadow; and in virtue of his own right was Prophet, Priest, and King.

In Him alone could the prophecy be fulfilled, as no other person, before or after, could exercise in his own authority the three offices.

PSALM CXVIII. 22, 23. MATT. XVI. 9.

When Jesus Christ first made his appearance upon the earth, He was despised and rejected by men. The Jews being disappointed in their expectations refused to have Him to reign over them. They cast out "the stone" from the building, but that *stone* or *rock* was Christ, which has now become "the head of the corner." The very foundations of the temple of Christianity have been built upon it. Marvellous as it is in our eyes, it is the Lord's doing, or as the margin of the Bible renders it perhaps more distinctly, "This is from the Lord." Christ alone came from God in heaven, and the prophecy could only be accomplished in Him. The

[1] John xviii. 37.

prophecy is quoted in several places of the New Testament [1].

PSALM cxviii. 26. MATT. xxi. 9.

Thus when He made his entrance into Jerusalem, "the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Hosanna is derived from the two words, signifying "save now," and was part of the service of the Temple. Well, was it used by them, when Jesus entered the Holy City in the name of the Lord, to bring peace and salvation to its inhabitants; but they refused to hear the voice of the Son of God, and Jerusalem became an heap of ruins. Our Lord evidently referred to this prophecy, when He said to the priests and rulers, "Ye shall not see me henceforth; till ye shall say, Blessed is he that cometh in the name of the Lord [2]."

THE PROPHETS.—ISAIAH.

ISAIAH, of the tribe of Judah, flourished between the

[1] See Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 10. 1 Pet. ii. 4.

[2] Matt. xxiii. 37.

years 810 and 698 B. C., and entered upon his prophetic office about 758 years B. C., in the last year of Uzziah's reign. According to other chronologers he exercised his prophetic office forty-seven years: viz. one under Uzziah, sixteen under Jotham, sixteen under Ahaz, and fourteen under Hezekiah; which definition of time has been merely hazarded from Isaiah being alive at the beginning of the fifteenth year of the latter, when the ambassadors arrived from Babylon. Others again, from 2 Chron. xxxii. 32. have maintained, that the prophet survived Hezekiah, wrote his life, and was sawn asunder, at the commencement of the reign of Manasseh, to which Heb. xi. 37. has been referred. A great number of traditions respecting him have reached our times, some of which describe him to have been related to the royal house of David; and some of the Fathers, misled by the Greek orthography, to have been the son of Amos the Prophet; but this fact is subverted by the fact of Isaiah's father having been Amotz—not Amos, as in our version.

Isaiah was contemporary with Hosea and Micah. Of his private life little or nothing is known, though there are reasons for supposing him to have been the Historiographer to Hezekiah; yet after his death not one of the prophets was held in equal esteem. The writers of the historical books not only mention,

but quote him; Jeremiah imitated him, and the other prophets have left traces of the diligence, with which they studied his writings. Those prophecies respecting the Syrians and Assyrians, which were fulfilled in his life, the cure of Hezekiah, &c. must have advanced him in the public consideration; but his clear predictions concerning the Messiah, the Babylonian captivity, Cyrus, and the return from exile easily give to him a pre-eminence over the Prophets of the Old Testament. Josephus [1] assures us, that Cyrus commanded the restoration of the Jews from having seen the prophecy, which designated him by name. The New Testament abounds with quotations from his prophecies, or allusions to them, from all which circumstances he has been appropriately styled the Evangelical Prophet [2].

PROPHECY.	FULFILMENT.
"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion	"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." *Luke* xxiv. 47. See also *Acts* i. 8.—xiii. 46—48. *Rom.* x. 18.

[1] Ant. Jud. xi. 1. § 1, 2.

[2] Jerome says, "Sic exponam Esaiam, ut illum non solum prophetam, sed Evangelistam et Apostolum doceam," and elsewhere, "non prophetiam mihi videtur texere Esaias sed Evangelium." The words of Augustin, de Civ. Dei. l. xviii. c. 19. are to the same effect.

PROPHECY.	FULFILMENT.
shall go forth the law, and the word of the Lord from Jerusalem.	
"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." *Chap.* ii. 2, 3.	"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." *John* xvi. 8. See also *Acts* xvii. 31. *Rev.* xix. 11.
Again: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.	"And the Word was made flesh and dwelt among us; (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." See also 2 *Cor.* ix. 6. 2 *Pet.* i. 16, 17.
"And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.	"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." *Eph.* i. 4. See also *Col.* iii. 12. 1 *Pet.* ii. 9.
"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.	"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." *John* xvi. 8.
"And the Lord will create upon every dwelling-place of	"Teaching them to observe all things whatsoever I have

PROPHECY.	FULFILMENT.
mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. "And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." *Chap.* iv. 2—6.	commanded you; and, lo, I am with you alway, even unto the end of the world." *Matt.* xxviii. 20. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. "Which hope we have as an anchor of the soul, both sure and stedfast." *Heb.* vi. 18, 19.
"Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." *Chap.* vii. 14.	"Now the birth of Jesus Christ was on this wide; When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." *Matt.* i. 8.
"Nevertheless the dimness shall not be such as was in her vexations, when at first he lightly afflicted the land of Zebulon, and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations." *Chap.* ix. 1.	"That it might be fulfilled which was spoken by Esaias the prophet, saying, "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."—*Matt.* iv. 14—16.
Again: "For unto us a child is born, unto us a Son is given:	"Then Joseph being a just man, and not willing to make

PROPHECY.	FULFILMENT.
and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." *Chap.* ix. 6.	her a public example, was minded to put her away privily. "But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. "And she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Immanuel, which being interpreted is, God with us." *Matt.* i. 18—33.
"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." *Chap.* xi. 2.	"And Jesus when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." *Matt.* iii. 16. See also *John* i. 32, 33. iii. 34. *Acts* x. 38. *John* xiv. 17. xv. 26. xvi. 13. *Eph.* i.

PROPHECY.	FULFILMENT.
Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; he also is become my salvation." *Chap.* xii. 2.	17, 18. *Col.* i. 8, 9. ii. 2, 3. 2 *Tim.* i. 7. *Jam.* iii. 17, 18. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." *Matt.* i. 21. Again: "For mine eyes have seen thy salvation." *Luke* ii. 30. See also *Rom.* i. 16. 1 *Tim.* iii. 16. *Rev.* vii. 10.
"The wilderness and the solitary place shall be glad for them; the desert shall rejoice and blossom as the rose. "It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. "Strengthen ye the weak hands, and confirm the feeble knees. "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you.	"Wherefore lift up the hands which hang down, and the feeble knees; "And make straight the paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—*Heb.* xii. 12, 13.
"Then the eyes of the blind shall be opened, and the ears	"And great multitudes came unto him, having with them

PROPHECY.	FULFILMENT.
of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.	those that were lame, blind, and dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them." —*Matt.* xv. 30.
"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.	Also: "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them."—*Matt.* xi. 5.
"And an highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein.	
"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.	
"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy and gladness, and sorrow and sighing shall flee away.—*Chap.* xxxv.	
Again: "Comfort ye, comfort ye my people, saith your God.	"The word of God came unto John, the son of Zacharias, in the wilderness,

PROPHECY.	FULFILMENT.
"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.	"And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins.
"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for your God.	"As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain;	"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways shall be made smooth.
"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—*Chap.* xl. 1—5.	"And all flesh shall see the salvation of God."—*Luke* iii. 2—6.
Again: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—*Chap.* xi. 11.	"I am the good shepherd: the good shepherd giveth his life for the sheep.
	"I am the good shepherd, and know my sheep, and am known of mine."—*John* x. 11. 14.
"Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall	"Then the Pharisees went out, and held a council against him, how they might destroy him.

PROPHECY.

bring forth judgment to the Gentiles.

"He shall not cry, nor lift up, nor cause his voice to be heard in the street.

"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."—*Chap.* xlii. 1—3.

"And he said, It is a light thing, that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the

FULFILMENT.

"But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all;

"And charged them that they should not make him known:

"That it might be fulfilled, which was spoken by Esaias the prophet, saying,

"Behold my servant, whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

"He shall not strive, nor cry; neither shall any man hear his voice in the streets.

"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

"And in his name shall the Gentiles trust." — *Matt.* xii. 14—17.

"For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—*Acts* xiii. 47.

PROPHECY.	FULFILMENT.
Gentiles, that thou mayest be my salvation unto the end of the earth."—*Chap.* xlix. 6.	
"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—*Chap.* l. 6.	"Then Pilate took Jesus, and scourged him." — *John* xix. 1. Also: "And they spit upon him, and took the reed, and smote him on the head." — *Matt.* xxvii. 30.
"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." —*Chap.* lii. 7.	"And how shall they preach except they be sent? as it is written, How beautiful are the feet of them, that preach the Gospel of peace, and bring glad tidings of good things."—*Rom.* x. 15.
"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—*Chap.* lii. 10.	"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."—*Acts* ii. 5.
"Who hath believed our report? and to whom is the arm of the Lord revealed? "For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty, that we should desire him.	"Though he hath done so many miracles before them, yet believed they not on him: "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"—*John* xii. 37, 38.

PROPHECY.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

"He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the

FULFILMENT.

"They were astonished, and said, Whence hath this man this wisdom, and these mighty works?

"Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?

"And his sisters, are they not all with us? Whence then hath this man all these things?" —*Matt.* xiii. 54—56.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—*Matt.* viii. 20. See also *Luke* ii. 7. and xxii. 44. *John* i. 10, 11.

"Who his own self bare our sins in his own body on the tree; that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed.

"For ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls."—1 *Pet.* ii. 24, 25. See also *John* xi. 49—52. and 2 *Cor.* v. 19. 21.

"And when he was accused of the chief priests and elders, he answered nothing.

PROPHECY.

transgression of my people was he stricken.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." *Chap.* liii.

Again: "And the Redeemer shall come to Zion, and unto them that turn from trans-

FULFILMENT.

"Then said Pilate unto him, Hearest thou not, how many things they witness against thee?

"And he answered him to never a word; insomuch that the governor marvelled greatly." —*Matt.* xxvii. 12—14.

"Christ was once offered to bear the sins of many."—*Heb.* ix. 28.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

"By one offering he hath perfected for ever them, that are sanctified."—*Heb.* x. 10. 14.

"And when they were come to the place, which is called Calvary, there they crucified him and the malefactors, one on the right hand, and the other on the left.

"Then said Jesus, Father, forgive them; for they know not what they do." *Luke* xxiii. 33, 34.

"And so all Israel shall be saved, as it is written, There shall come out of Zion the De-

PROPHECY.

gression in Jacob saith the Lord.

"As for me, this is my covenant with them, saith the Lord." *Chap.* lix. 20, 21.

Again: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound,

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." *Chap.* lxi. 1—3.

FULFILMENT.

liverer, and shall turn away ungodliness from Jacob.

"For this is my covenant unto them, when I shall take away their sins." *Rom.* xi. 26. 27.

"And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down, and the eyes of all them that were in the synagogue were fastened on him.

PROPHECY.	FULFILMENT.
	"And he began to say unto them, This day is this Scripture fulfilled in your ears." *Luke* iv. 16—21.

Isa. iv. 2. 6. Heb. vi. 18, 19.

The first prophecy noticed in Isaiah also occurs in Micah iv. 1—3. The phrase "in the last days" is a certain criterion, that the prediction alludes to the Messiah. The prophets used this general expression, because the time and hour was unknown to them. Whether Moriah alone, or the whole of Mount Zion was before the prophet's mind, has been an enquiry on which critics have very idly expended their labour; for the meaning clearly is, that the Christian religion shall prevail over all others, and receive proselytes from all nations; the figure, under which this is expressed, referring to the hills and mountains, which the Pagans connected with their worship, opposed to which, the Prophet introduces that, on which the Temple of Jehovah was erected. His vision is directed to the second temple, which Christ sanctified with his presence, where He taught the assembled Jews, from which salvation may be said, in prophetic language, to have proceeded to the world.

Although the Jews admit the completion of this

oracle to be in the times of the Messiah, we must not detain ourselves with their expositions [1].

The reference of the prophecy to Christianity is indisputable. In allusion to the yearly pilgrimages, which the Israelites were enjoined to make to the Temple, where the priests taught the people, and expounded Moses and the prophets, not one nation, as under the Levitical law, but many (i. e. *all*) are described flocking for instruction to Christ. From Zion indeed proceeded Law, Christ's Law, *even* Jehovah's word from Jerusalem, as the Evangelists have historically recorded [2].

There is one peculiarity in the prophecy, that the

[1] The following specimen of some of their opinions, viz.—that Jehovah in the days of the Messiah would bring Carmel and Tabor together, and place Jerusalem upon them, is a sufficient excuse for such an omission. Cocceius rightly says, "Gloria templum ita illustrans est præsentia Messiæ et effusio Spiritûs Sancti." And it is clear that the sense is, that as the Gentiles worshipped their gods on mountains and high hills, so should they, abandoning their idolatries, worship the Messiah, whose religion should be pre-eminent. Yarchi sensibly admits the signification to be, that the revelation in the time of the Messiah will exceed all preceding ones in splendour and glory; for "the sign (or miracle) which will be performed in this mountain, will be greater than all that have been performed on Sinai, Carmel, and Tabor." Then shall be fulfilled the promise made to Abraham.

[2] See Zech. xviii. 21, 22. in Isaiah Tōrah *(Law)* here has not the article, so that *the Gospel* seems to be implied, i. e. *a* Law.

commentators have omitted to notice, which depicts Christ as introducing a new religion. The words are, "And he will teach us of his ways, and we will walk in his paths," which in connexion with *a* Law *to proceed* out of Zion, and *a* word of Jehovah from Jerusalem, must imply this, since this law and this word, *being at that time future*, cannot be identified with the Mosaic *which then was*. In corroboration of this opinion, religion is called in the Psalms and other books "the way of Jehovah." It has also been called "the way or path of God." Therefore as these ways (or this religion) are rendered peculiar to the Messiah by the suffixed pronoun *his*, we here find a most brilliant prophecy in favour of Christianity [1].

The fourth verse of this chapter is confirmatory of the whole, and the Jews themselves have acknowledged the Judge to be the Messiah: words indeed cannot more descriptively pourtray his reign of peace —a characteristic of his advent, which Isaiah most fully foresaw, — than the metaphors, which are crowded into this verse [2].

[1] Ezekiel by a beautiful representation represents religion extending over the whole earth, under the figure of a stream, which rises in the temple, and becomes wider in its course." See Chap. xlvii. 1. et sqq.

[2] In this prophecy are all the prophetic criteria of the Messiah. The extension of Jehovah's religion over all the earth may be

CHAP. iv. 2—6. HEB. vi. 18, 19.

After the judgments on the Jews in the third chapter, the blessings of Christ's people are described in the fourth. The Messiah, who is named in other prophecies the Branch of David, (with which ῥίζα Δαβίδ, Rev. v. 5. may be compared) or the Branch emphatically, is here designated the Branch of Jehovah, which is a term equivalent to the Son of God.

That the prophetic knowledge of Christ was very clear at this time, we perceive from the mention of his birth-place in Micah; and Isaiah's description of him as Immanuel and the mighty God, contrasted with the delineation of his human sorrows in the fifty-third chapter, is a convincing evidence, that the prophet was by inspiration aware of his Divine and human natures. Here then, as *the Branch of Jehovah*, we mark Him as the Son of God, and elsewhere, as *the Branch of David*, as the Son of David, or the Son of Man; on all of which titles he fully insisted during his earthly career.

The sanctification and inscription among the

compared with ch. ix. 6—11; Ps. xxii. 28, and the general peace with ch. ix. 6, 7; Ps. lxxii. 3; Zech. ix. 10, from an examination of which descriptions collectively we cannot fail to perceive, that their only interpretation is centered in Christianity.

living in this prediction are other characteristics of the Messiah's kingdom, and clearly relate to the eternal life, which the Messiah will give. The custom, to which the expressions refer, is that of the enrolment of citizens, to which St. Paul also alluded, when he mentioned the Christian's citizenship, (πολίτευμα) to be in heaven; in like manner, we figuratively read of the Book of God. In the language of the Old Testament to insert a person's name in this Book is to ordain him to life; to erase his name from it is to devote him to death. Forcible examples will be found in the following, Ezek. xiii. 9.; Exod. xxxii. 32.; Ps. lxix. 29; cxxxix. 16. From the emphatic term rendered *living* in our version, the prophet is supposed to have had in view the blessedness reserved for the followers of the Messiah in his kingdom. The following quotation bears out the supposition. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was, since there was a nation even to that same time; and at that time thy people shall be delivered, every one, that shall be found written in the book[1]." Also, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names

[1] Dan. xii. 1.

are written in heaven[1]." Again; "And I entreat thee also, true yoke-fellow, help those women, which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life[2]."

Some have, without sufficient reason, understood the fourth verse to refer to the washing of regeneration. John may have alluded to it when he said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire[3]." The counterpart may be found in Ezekiel. "Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof[4]." Also in Malachi, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope[5]." Again: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day, that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch[6]."

[1] Luke x. 20.
[2] Phil. iv. 3. See also Rev. iii. 5. xiii. 8. xx. 15. xxii. 19.
[3] Matt. iii. 11. [4] Ch. xxii. 21. [5] Ch. iii. 2.
[6] Ch. iv. 1.

The remaining parts of the prophecy are too distinct to receive any interpretation, that is not connected with the advent and religion of Christ. "The tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain," is evidently prophetical of God's protection over the Church, while she is groaning under the dangers and persecutions, brought upon her by heedless and sinful men.

CHAP. vii. 14. MATT. i. 18.

The disputes about the splendid prophecy contained in the seventh chapter, have been so numerous, and are so connected with the general subject, that some prefatory remarks on the history are indispensable. Rezin, king of Damascene Syria, and Pekah, king of Israel, had entered into a confederacy against the kingdom of Judah, and made an irruption into it, with an immense host, at the beginning of the reign of Ahaz[1]. But the unbelieving Ahaz in his terror, instead of relying on Jehovah, sought to make an alliance with the Assyrians. The prophet Isaiah foreseeing the danger, that would befal the Theocracy from such an alliance —one far greater than the then impending war—

[1] See 2 Kings xvi. 1—16.

by warnings, exhortations, threatenings, and promises, attempted to dissuade Ahaz from his purpose, and met him by the conduit of the upper pool, as he was, doubtless, surrounded by his nobles. There assuring him of the ineffectual efforts of his foes, he foretold the utter destruction of Ephraim as a kingdom. According to the symbolical usage of the Prophets, he was accompanied by his son, being about to direct the king's attention to the birth of the future deliverer, in allusion to the promise contained in his name. Still, however, Ahaz was inclined to solicit help from the Assyrians, and probably from unbelief refused to demand a heavenly sign, quoting Deut. vi. 16. apparently in an ironical manner. The Prophet then called to his mind the hope of the Messiah, before whose advent it was impossible, that Judah should cease to be, and proceeds to announce his miraculous birth from a virgin, and his title to the name of Immanuel, or, God with us. Nevertheless we are certified[1] that the prophet's words made no impression. The disastrous effects of the royal disobedience are related in 2 Chron. xxviii. 5. and the fulfilment of the prophecy respecting the king of Assyria, may be seen in 2 Chron. xxviii. 20. sqq. 2 Kings xv. 29. sqq. and the subsequent history.

[1] See 2 Kings xvi. 7.

We should also observe, that an event, or an affair, which is calculated to certify persons of the occurrence of something future, is frequently called a *sign* in Biblical language: in this light that given by Isaiah must be regarded, a counterpart of which we have in Exodus iii. 12. where the *sign* is the verification of a nearer occurrence by one more distant. Signs of this description are intended to show, that all futurity is open to God. Another sort of Biblical signs is, when words or names are made to denote events either typically or prophetically;—of this we have an instance in the import of the names of Isaiah's sons [1]. We have likewise another in Jer. xx. 34. These two descriptions are sufficient for the present discussion, and fully explain the allusions in this prophecy.

Another deserving of attention is, that the Prophet specified one *particular* virgin, who should give birth to the Messiah, as the article proves [2]. The narrative of St. Luke also declares the mother of Jesus to have been a virgin, "for the angel Gabriel was sent from God to a virgin espoused to a man

[1] See Chap. viii. 18.

[2] Thus Chrysostom, *οὐκ εἶπεν, Ἰδοὺ παρθένον, ἀλλ' Ἰδοὺ Ἡ παρθένος*. The title Immanuel, well rendered by Theodoret and others, *ὁ ἐνανθρωπήσας Θεός*, is analogous to that of mighty God. Its direct application to Christ is proved in Matthew i. 22, 23.

whose name was Joseph." Her own answer to the salutation is definite. "How shall this be," said she, "seeing I know not a man!" And St. Matthew relates, that before Joseph and his wife came together, "she was found with child of the Holy Ghost." The various translations, and the most unprejudiced researches agree in the correctness of our version, as to the term *Virgin*[1]. All the frivolous objections which have been urged to the contrary have been refuted.

The time when the prophecy was uttered, was most appropriate. Ahaz was a weak and wicked king, and Judæa was invaded by armies, which threatened her entire overthrow. The aspect of affairs, and the despondence of the nation, were exactly suited to the consolatory import of the oracle, and to the reminiscence, that the house of David should not fail, until the Messiah should sit on the throne of David.

CHAP. ix. 1. MATT. iv. 14. 16.

In the first and second verses of the ninth

[1] "*Almeh* non solum puella vel virgo, sed cum ἑπιτάσει virgo abscondita dicitur et secreta, quæ nunquam virorum patuerit aspectibus, sed magnâ parentum diligentiâ custodita est."—*Jerome.*

chapter, we have also predictions which are referred to Christ in the New Testament. The glory of the Galileans consisted in the presence of Christ, and the prophecy was fulfilled [1] when He fixed his abode in Capernaum, on the boundaries of Zabulon and Naphtali; Galilee was the scene of his preaching, and of many of his miracles; there was Capernaum, thence came most of his disciples, and so firmly established was Christianity there, that the name of Galilean was, in the first century, equivalent to that of Christian. The Jews had persuaded themselves, that no prophet could arise from Galilee, though their ancient books fixed it, as the place where the Messiah would be revealed; but He, who was despised and rejected of men, was there manifested, as perfect God and perfect man [2].

CHAP. ix. 6. Matt. i. 18—23.

But the sixth verse has stronger claims on our attention, and must be minutely discussed. "Unto us a Son is born; unto us a Son is given," corre-

[1] Matt. iv. 13.

[2] In the third verse the reception of the Gentiles is by many supposed to be intended; and it is to be remarked, "thou hast increased the joy" *to him* or *it*, stands in the margin instead of "not increased the joy." This is adopted by the Septuagint, which gives us a sense, which the rest of the verse confirms.

sponds to the fourteenth verse of the seventh chapter, and is the commencement of a new paragraph relating to the Messiah. "And the government shall be upon his shoulder, and his name shall be called Wonderful:" as King of kings, as Lord of lords, and the ruler of his earthly and visible Church, the government belongs to Christ. Power, Might, Majesty, and Dominion are ascribed to Him, as Lord of the universe, in the Scriptures and pages of the earliest Christians; and to that Power, Might, and Majesty, and Dominion an endless duration is assigned. This part of the prediction is so obvious, and so verified in the New Testament, that it scarcely requires an explanation.

Christ's first predicted name is WONDERFUL. The term in the abstract is applied to the wonderful events, in which, through the course of Israelitish history God manifested his glory; and here denotes, that Messiah the great King will be elevated beyond the ordinary course of nature, both as to his being and deeds, and that his whole manifestation will be a miracle. So the angel, who announced the birth of Samson [1], assumed this title, implying, that his whole being was wonderful, and incapable of definition by any human name. If we consider Christ

[1] Judg. xiii. 18.

as to his birth—as to his divine and human natures —as to the miracles He performed—as to the atonement which He effected—as to his resurrection and ascension—it will be evident, that in every sense the title was duly applied to Him.

The next title is COUNSELLOR, denoting wisdom and penetration. With this we may compare the spirit of counsel in the eleventh chapter and second verse: "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." It scarcely can be denied, that preternatural wisdom and Divine power are here predicted as attributes of the Messiah, and that a knowledge of the whole counsel of God is implied by the epithet. Nor is this every idea that is contained in it; for it also pourtrays the Messiah as the giver of counsel, *i. e.* to fallen man, and hence approaches closely to his character of intercessor. Some have thought, that it also signifies Preserver.

To this succeeds the MIGHTY GOD. The same expression occurs in the tenth chapter, at the twenty-first verse, and has the same force. In the former chapter the Messiah was described as Immanuel, or God-Man; here, as perfect and essential God. When the angels appeared to the shepherds, they

said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord [1]." Christ the Lord clearly stands here for the title of MIGHTY GOD.

The fourth title, as rendered in our version the EVERLASTING FATHER, is scarcely definite, since it confounds the Father with the Son. The title must either mean the Father (or Author) of the future dispensation, as the Septuagint has understood it, or THE ETERNAL, just as in other places the strong is called the Father of Strength,—the wise, the Father of Wisdom,—the peaceful, the Father of Peace, and the like, according to the common Hebrew idiom: in either sense it fully applies to Christ. The argument is in favour of the latter.

The last epithet is PRINCE OF PEACE. And to whom else could this title be so conspicuously applicable, as to Jesus Christ? Was it not Jesus Christ, who made peace between earth and heaven—between a disobedient race, and an offended Father? Did He not, when in this world, bring peace and consolation, in their strictest sense, to those, to whom before there was no peace? Did He not raise up the fallen hands, and brace up the weak

[1] Luke ii. 11.

knees? Did He not comfort the widow, and bring joy to those who had none to help—none to look unto? And did He not, after he was cruelly and spitefully treated by his enemies, send his Holy Comforter to perform these same offices? To whom then could these distinguished appellations be claimed, but by Jesus Christ, the Son of God [1]?

[1] "Whatsoever allowances be granted for oriental hyperbole; whatever deductions be made on this account from the grandeur of this description, there is *one* part at least, which must be taken *literally*. When Isaiah declared, that of his government there should be *no end*, the expression is too *precise* to admit any latitude of interpretation. This part, therefore, must be interpreted *literally*. But of what *temporal* prince can we say, that his government has *no end?* There are also *other* reasons, which prevent its application to any temporal prince among the *Jews*. The prophecy was delivered in the reign of Hezekiah, to whom indeed a son was born; but a son who was neither Counsellor, nor Wonderful, nor the Prince of Peace. For 'Manasseh made Judah and the inhabitants of Jerusalem to *err*, and to do worse than the *heathens*, whom the Lord had destroyed before the children of Israel.' 2 Chron. xxxiii. 9. And his government had not only an *end*, but a *melancholy* end: for the King of Assyria 'bound him with fetters, and carried him captive to Babylon.' Nor did many years elapse, before Jerusalem itself was levelled to the ground. And if we examine the *later* period of the Jewish history, if we endeavour to find in this sublime passage a description either of Judas Maccabæus, or of Simon, or of Hyrcanus, or of any other prince of the Asmonæan race, the prophecy is again inapplicable; for those princes were not of the house of David: and to the house of David was that prophecy restricted. It applies therefore to the person of the Messiah, and of the Messiah alone."—*Marsh's Lectures.*

CHAP. xi. 2. MATT. iii. 16.

From the sunken state, in which the family of David was, the prophet takes occasion in the eleventh chapter to describe the glorious attributes of the Great Restorer and King, and the spiritual constitution of his kingdom. The words, in which the prophet, in the second verse, depicts the Spirit of God abiding upon him, and enduing him with celestial gifts, are modifications of those, which declared the government to be upon his shoulder, and his name to be Wonderful, Counsellor, and the Mighty God. From an allusion to these, he takes occasion to show the perfection of his kingdom, the absence of all tumult, sin, and crime from it, and the incorporation of the Gentiles; at the same time painting its glory and blessedness under the most beautiful metaphors. He points also to a more distant era, when the scattered sons of Israel shall be restored to the promised land of their forefathers; when the animosity between Judah and Ephraim shall be at an end, and all shall become willing subjects of the Messiah. He then concludes his prophecy with a song of thanksgiving, which he puts into the mouth of the redeemed.

Here are several things, that demand great attention. The Messiah is again introduced, as the shoot

or Branch; and the root of David, is particularly cited in Apoc. v. 5. xxii. 16. Quotations from this prophecy occur in Rom. xv. 12. 2 Thess. ii. 18; and we may usefully collate it with Micah v. 1. The Messiah is introduced as, at first, a weak branch sprouting out of the root of David [1], then increasing in strength and vigour, until, dropping the metaphor the prophet launches into a description of the glory and universality of the Messiah's dominion. Not very dissimilar to it is the following. "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and an eminent; In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell [2]." Here we have an exact prediction of the small beginning, of the subsequent extension, and final universality of the Christian religion. It is also to be observed, that it is not the spirit of Elohim, as in other parts of the Bible, but the Spirit of Jehovah, the Divine Essence, which is to rest upon him; a pregnant proof in connection with others, that Isaiah promulgated the Messiah to be God. Nay, when

[1] See Chap. liii. [2] Ezek. xvii. 22, 23.

we consider the paronomasia of the Hebrews, it almost amounts to a certainty, that where his *salvation* is mentioned, and where he is described as the *Saviour*, the prophet had a clear allusion to the name of Jesus, in which we are confirmed by the emphatic manner, in which the angel mentioned in St. Matthew desired it to be given to Him. These may have been among the Scriptures, which Christ expounded respecting Himself to his disciples after his resurrection. This resting of the Spirit on Christ Jerome has very properly compared to the visible resting of the Holy Ghost upon our Saviour, when He was baptized by John in the river Jordan. In the second verse of the twelfth chapter it is demonstrable from the prophecy itself, that this Saviour was God, the Lord Jehovah, who has been called the Mighty God, and Jehovah our Righteousness; consequently, that the Christian ascription of Divinity to the Messiah was warranted by the antecedent disclosures of God by the mouths of his prophets [1].

[1] Some traces of this prophecy were among the Gentiles. Thus Virgil in his fourth Eclogue:—

Occidet et serpens, et fallax herba veneni
Occidet.
Nec magnos metuent armenta leones.
Nec lupus insidias pecori.

And Horace:—

Nec vespertinus circumgemit ursus ovile,
Nec intumescit alta viperis humus.

And

CHAP. XXXV. HEB. xii. 12, 13, &c.

The thirty-fifth chapter is prophetic of the flourishing state of Christ's kingdom, which was to commence at the advent of the Messiah. Before his appearance the world was as a wilderness; but when his Gospel was made known, when the good tidings were proclaimed, "the wilderness and the solitary place were glad, and the desert rejoiced and blossomed as the rose." But as a great part of the world is still a desert, the full accomplishment of this prophecy is yet to be completed: for "righteousness shall cover the earth, as the waters cover the sea." All the anti-christian powers shall be shaken, Christianity shall flourish, and all nations, kindreds, and tongues shall fall down and worship Jehovah in the spirit of truth and love. To Him indeed shall the gathering of the people be. The very Jews, who crucified their Lord and Master shall throw off their hardness of heart and confess Him before men. The tawny African and the Asiatic, shall cast down their rude altars, and their molten images, and flock to the Christian standard. Yea! the whole world shall be converted by the testimony of Jesus. "It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it,

And Theocritus:—

ἔσται δὴ τοῦτ' ἄμαρ, ὁπανίκα νεβρὸν ἐν εὐνᾷ
καρχαρόδων σίνεσθαι ἰδὼν λύκος οὐκ ἐθελήσει.

the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

While our Saviour was doing the will of his Father on the earth, this prophecy was splendidly fulfilled, as he strengthened the weak hands, as He confirmed the feeble knees, as He opened the eyes of the blind, and unstopped the ears of the deaf, making the lame man to leap as an hart, and the tongue of the dumb to sing; nay, at his word the dead shook off the dishonours of the grave and awoke to life. To the weary and heavy-laden He gave rest; to every care and every disease He brought a consolation and a cure; to the sinner He proclaimed forgiveness; to fallen man He opened the door of everlasting life.

Under the metaphor of streams bursting forth in the desert, his salvation of the hopeless, and the destitute of God's vivifying influences is described, and his reclamation of the Gentiles from their idolatry and dead works is intended. The figure of aridity and desolation, in which this state of the human heart is set forth, is immediately contrasted with fertility, as the symbol of the regenerating operation of Christ: *e. g.* the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass

with reeds and rushes. The royal road, which leads to it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err therein. How strikingly has all this prophecy been accomplished! The partition wall between Jew and Gentile has been broken down, and the Gentile has embraced the soul-cheering Gospel of Jesus Christ; his heart has, as it were, been moistened by his Divine grace, and has brought forth the works of the Spirit. The way of the Lord is so easy to find, that "wayfaring men, though fools, shall not err therein." The humblest in mind and intellect, as well as the superior in mental endowments, derive the same benefits from the mercies of Jehovah; for while his religion is plain and simple enough for the poor to derive consolation and salvation from it, there is sufficient for the more learned to devote their faculties to it.

CHAP. xl. 1—5. LUKE iii. 2—6.

In the chapter preceding the fortieth, the Babylonian captivity is foretold by the prophet, and in the fortieth the restoration of the Jews. But the prediction is not confined to that redemption—a redemption of a higher consideration is predicted, even the redemption by Jesus Christ of the whole world from sin. This is the spiritual sense of the

prophecy, for which we have the authority of Jesus Christ Himself. This chapter commences with consolatory predictions, and in finer or more sublime language they could not possibly have been conveyed. All that is touching to the soul, and the most likely to move the heart of man is to be found in this and the subsequent chapters of Isaiah. In the previous he had foretold the desolation of empires, and the crash of worlds; and although these mighty events had been softened down by his pointing occasionally to the Messiah, the great Deliverer, still they afforded not that great consolation in such majestic language as the fortieth, and many of the following chapters. What can be grander than the following eloquent burst of the prophet! and this too immediately after he had predicted the sufferings and captivity of God's peculiar people:—"Comfort ye, comfort ye my people[1], saith your God. Speak ye comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The sufferings of Judah were great, but the Lord punished Judah for sin; and thus having preserved his justice, his mercy was displayed by the consolation, He brought to his

[1] The Septuagint has it thus:—"Comfort ye, comfort ye my people, *O Priests*, saith your God."

people. But not only her iniquity, but the iniquity of the whole world was pardoned, when the Son of God made intercession with heaven. For sinners "received of the Lord's hand double for all their sins," *i. e.* his mercy was not commensurate with sin, but his benefits were greater, were double that, which his people actually deserved. The redemption was larger in extent than man's apostasy. Therefore God's mercy was double[1]. The third verse of this chapter was fulfilled by John the Baptist preceding the Messiah. The idea is taken from harbingers going before the Eastern monarchs, whenever they took a journey, in order to remove all impediments, and to let the people know, that royalty was approaching. When John the Baptist came, he applied this prophecy to himself. It was necessary for him to precede the Messiah, not only for the fulfilment of prophecy, but to prepare the minds of the people, that they might the better receive the good tidings of the Lord. The exalting of the valleys and the levelling of the mountains, and the straightening of the crooked ways, and the smoothing of the rough places, are only metaphorically put for the

[1] Bishop Lowth explains the double thus: "Double in proportion to God's usual severity in punishing men's sins." But as we do not suppose, that God would punish one people more than another for the same crime, it can scarcely bear the Bishop's interpretation, and be compatible to the justice of God.

barren state of the Jewish Church and the people, previously to the coming of Christ. The glory of the Lord could only be revealed by the advent of Messiah, and "all flesh," or the Gentiles, could only see salvation by the advent of Christ[1]. Hence it is absolutely certain, that this prophecy was literally fulfilled, at the time the Gospel was proclaimed.

CHAP. xl. 11. JOHN x. 11. 14.

In the eleventh verse of the fortieth chapter, Christ is brought before us, as the good Shepherd of the Christian flock, in a manner, which, amidst beautiful and glowing language, corresponds to the description, which He gave of Himself in that character; and in the two preceding verses, this good Shepherd is, in terms removed from all cavil by their explicitness, pronounced to be God, or the Lord God; so that impartially reviewing the series of predictions, we find the whole uniting in a clear exemplification of Christ's real dignity, and positively maintaining his Divinity.

CHAP. xlii. 1—3. MATT. xii. 14—17.

The forty-second chapter commences, "Behold

[1] The Septuagint has it, as St. Luke, not as in our version, "all flesh shall see it together," but "all flesh shall see the salvation of God."

my servant, whom I uphold," &c. on the force of which term there has been considerable dispute, into which it is not requisite fully to enter. It is sufficient to say, that some apply it to Christ from his entire devotion to the Divine will, and that others compare it with the passage in St. Paul, which says, "Christ took upon him the form of a servant." The notion, that the Jewish people were designed by the title "my servant," is in every way inadmissible; for the actions prophetically applied to this servant, are those, which could only have been applied to an individual; and by the revelation that is promised to the Gentiles, and the manifest reference to those things, which characterized the Messiah, it is internally proved to have been spoken of Christ. It has also been critically remarked, that the servant of Jehovah is here, and in the parallel passages, always united with the singular; whereas, when it is used for the Jewish people collectively, and they are personified as an individual, the singular and plural are interchanged. Abarbanel well remarks, that all the expositors, who do not apply this prophecy to the Messiah, were struck with blindness, and he was right: for Simeon, with reference to it, called the Messiah φῶς εἰς ἀποκάλυψιν ἐθνῶν[1]: in like manner, St. Mat-

[1] Luke ii. 32.

thew's words [1], "This is my Son, in whom I am well pleased," answer to Isaiah xlii. 1. "my elect, in whom my soul delighteth—," words which were repeated at the Transfiguration [2]: the whole verse indeed is cited in Matthew xii. 18. The Christian Church in the earliest, and in modern times, therefore had undoubted authority to refer the oracle to Christ.

It has likewise been shown by some scholars on critical reasons, too long for our purpose, that the third verse, "he shall bring forth judgment unto truth," means, that He shall firmly establish the true religion on earth, the term judgment being in many places of the Old Testament adopted to express religion. Michaëlis says, "notat convictionem conscientiarum, ut veritas esse agnoscatur." The following verses, indeed, plainly show, that the doctrines of the Messiah were not to be restricted to the narrow circumference of Palestine, but were to be extended over the Gentile world; thus St. Matthew translates the prophet, "and in his name shall the Gentiles trust." The sixth verse, which represents this servant of Jehovah to be given for a covenant of the people, and a light to the Gentiles, from its clear allusion to the covenant made

[1] Matt. iii. 17. [2] Matt. xvii. 5.

with Abraham, and the promise made to him, can only receive its interpretation in Christ. In chap. xlix. 8. we see similar language; and in Jer. xxxi. 31. the New Covenant of the Messiah is expressly mentioned. The whole plainly proves the union of Jew and Gentile in the Messiah's kingdom, and the removal of that partition-wall, which separated them. Every individual part was, in truth, most minutely accomplished. Thus Christ was God's elect; for God elected or chose Him to be the propitiation for the sins of the world, and Jehovah declared when the heavens opened, that with Him was He well-pleased, thereby, as we have shewn, fulfilling the first part of the prophecy. When He came, it was not as the Jews expected, in victorious and great triumphs; it was not in the storm, or with the voice of thunder, or with a shout; but his voice was scarcely heard in the street; He came as the meek and lowly Jesus—He was meek and gentle; and even when He met with the cruelty of the Jews, "he was led like a lamb to the slaughter." "A bruised reed shall he not break," *i. e.* He will not crush the hopes of the penitent, but rather encourage and enliven them—He will not tread upon the neck of the persecuted, but rather deliver them from their destroyers. "And smoking flax shall he not quench," *i. e.* although all the fire of godliness and virtue be extinguished, yet if there be the

faintest spark, the slightest indication of life, will He encourage it, until it burst forth, by his Divine fanning, into that glorious and refulgent light, which Christ has set up to lighten, not only the Jews, but also the Gentiles, until He send forth judgment unto victory, until his Gospel prevail over the habitable world.

CHAP. xlix. 6. ACTS xiii. 47.

As the prophet had before named Cyrus, who was the first deliverer, so here he introduces the Messiah, who was the second and great Deliverer. Some have, however, disputed the application of the prophecy from the first verse to the ninth, arguing from the third verse, that Israel alone was intended. But this is disproved by the fifth verse, where the servant of Jehovah is contradistinguished from Jacob and Israel, and by the eighth and ninth verses, which correspond to the sixth and seventh verses of the forty-second chapter. The remarkable agreement between the prophecy and the fulfilment evinces, that the former had an exclusive relation to Christ, which we may corroborate by the quotations from it, and the allusions to it, which are to be found in the New Testament. Let it be compared with Acts xiii. 47. 2 Cor. vi. 2. and Luke ii. 30—32; and we

shall be bound to admit the orthodox interpretation of it to be established.

The first verse has a striking claim upon us; for it describes Christ's manifestation in the flesh, and refers to the dissemination of his Gospel among the distant Gentiles. It also appears to have been prophetic of that, which is related in Matt. i. 21. and Luke i. 31. Jerome, Clericus, Vitringa, and Michaelis so understood it. With the second verse we may compare Eccl. xii. 11. Heb. iv. 12. Apoc. i. 16. also xix. 15. and the expounding paraphrase, that before his manifestation the Messiah was hidden with God, as a sword kept in a sheath, or as an arrow kept in a quiver, but that when He appeared, He pierced the heart like a drawn sword or a discharged arrow, is not inapt.

That Israel could not have been intended in the third verse has been proved; that the Messiah was intended follows from the context. The reason commonly assigned, why He should have been so called, is, that in the prophecies concerning the Messiah, things and persons of the New Testament are described by things and persons of the Old, and that the persons of the New Testament are called by the names of those persons in the Old, which were similar to them, either in their lives or in their

names, or who were typical of them. Thus the foes of Christianity were called Edom, Moab, Assur: John the Baptist was called Elias, and the Messiah was mentioned by Isaiah as the Prince of Peace, a name in its etymology nearly equivalent to Solomon. On the same principle He is called Israel; and some comparing the verse, in which it was promised to Abraham, that in Him all nations of the earth should be blessed, think, that *that* has such an analogy to *this*, as will give the true explanation.

The fifth verse contains a remarkable and prophetic intimation, that Israel would not be gathered to the Messiah at his manifestation, but that the Messiah should still be glorious in the eyes of the Lord, and that his God should be his strength, which was abundantly fulfilled in the isles and among the people from afar. Hence (v. 6,) was He given to be a light unto the Gentiles, and God's salvation to the ends of the earth, according to the promises in Gen. xii. 7—22. xviii. 26. 4. and the predictions in the seventy-second Psalm.

In the seventh verse the prophecy seems to assume the character of a history, and pourtrays the subjugation of all earthly powers to Christ. It may be regarded as a compendium of chap. lii. 13. and of chap. liii. In the following verse, (which is quoted

to the same effect in the New Testament,) connected with the first half of the ninth, the words are so distinct, that it is impossible to remove from the prophecy the sense, which the Christian Church has attributed to it.

CHAP. l. 6. MATT. xxvii. 30.

That the fiftieth chapter contains predictions of the Messiah is established by citations from it in St. Matthew and St. Luke [1]. Its descriptions are so peculiarly applicable to the history of Jesus Christ, that their accomplishment in Him requires the aid of no demonstrating discussion. For in the sixth verse, authenticated as belonging to Christ by the passages in the Gospels, the ignominy which He endured was described nearly *seven hundred years* before the event happened. Every thing, that an Asiatic would account an insult, only to be atoned for by blood, was inflicted on Him. Every thing, that was degrading, was forced into the catalogue of his sufferings. To use the prophetic language, it was upon the back of Jesus, that the ploughers made long furrows, forcing Him to drain the cup of bitterness before He endured the agonies of death [2].

[1] See Matt. xxvi. 67. Luke xviii. 31, 32.

[2] To pull and pluck the beard was one of the greatest indig-

Yet He submitted with resignation and without the slightest opposition. "He gave his back to the smiters, and hid not his face from shame," and even in his dying pangs cried out, "Father, forgive them, they know not what they do."

But notwithstanding these indignities, it was predicted, that He should be holpen by God, and should not be confounded; that through suffering He should pass to glory. In the following verse—to set the face (or make it hard) as a flint, is a phrase used both in a good and bad sense; it here occurs in the former, and has a parallel in Ezek. iii. 8, 9. and denotes the steadfastness of purpose, with which Christ achieved, in the midst of insult and pain, the

nities that could be offered. See Sam. x. 4. Bishop Lowth on Is. viii. 20. Harmer's Obser. on the East, ii. 61.—iii. 434. Vellere barbam was equally an ignominious phrase among the Romans.

In the year 1744, when a rebel prisoner was brought before Nadir Shah's general, Mr. Hanway says, the soldiers were ordered to spit in his face, an indignity of great antiquity in the East. Among the Medes it was highly offensive to spit in any one's presence, and so likewise among the Persians. If spitting in a person's presence, says Bishop Lowth, was such an indignity, as in those countries it appears to have been, how much more spitting in his face?

Compare Herod. and Xenophon, as quoted by Bishop Lowth, Harmer, iii. 376. Niebuhr, p. 28.—and as to spitting in the face, see Numb. xii. 14. Deut. xxv. 9. Job vii. 19.—xxx. 10. Also Matt. xiv. 15. 19.

beneficent object of his advent. We cannot, therefore, require stronger evidences, that Christianity had been predicted, than we find in these chapters.

CHAP. lii. JOHN xii. 37, 38, &c.

The subject of redemption is contained throughout the fifty-first chapter. The fifty-second has been considered, as the portion of the section, to which the fifty-third belongs: before the consideration of which, as it is one of the most weighty of all the ancient prophecies concerning the Messiah, we must premise some exegetical observations. The light became so clear, and the prophetic vision so distinct in this section, the whole was so singularly characteristic of the events in the life of Christ, and so inapplicable to any one else, that the Jews, for some centuries past, have laboured to destroy the Christian interpretation, and some writers have not even hesitated to deny the authenticity of this part of the book. As the fifty-third chapter in particular has accordingly raised a sort of critical controversy, it is necessary that we should show, that many of the earlier Jews referred it to the Messiah; since it will from thence in some degree follow, that hatred to Christianity subsequently occasioned the distortion of the application from Christ. In the thirteenth verse of the fifty-second chapter, the servant of

Jehovah, of whom the prophet speaks, whom the context proves to be the same person, as He of whom the fifty-third chapter is written, is declared to be the Messiah; and in a very old commentary on the Pentateuch, where the same words are quoted, not only this identical interpretation of them is given, but it is added, that the Messiah will be more elevated than Abraham, Moses, and the ministering angels, which has a remarkable affinity to St. Paul's argument in the first chapter to the epistle of the Hebrews. Indeed the old Jewish belief was, that when God created the world, the Messiah's soul was under the throne of glory, which compared with the opinion of some of the ancient Jews, that it existed before the creation, authorizes us to conclude, that the original asserters and subsequent promulgators of those opinions not only found passages in the Scriptures, which they deemed authority for the groundwork of this belief, but that they consequently accredited the pre-existence of the Messiah, which is a most important fact in connection with those parts, which unequivocally assert his Divinity.

It is useless to add extracts from the many Jewish authorities, in proof of the prevalence of this belief at one period:—whole pages might be cited in evidence, that the Jews asserted the sufferings and

expiatory act of the Messiah, and that this chapter in particular was quoted in demonstration of the assertion.

The sceptical and perverse attacks, which have been made on this portion of Isaiah, render all ancient testimony of great value; though the cross of Christ has now become to the Jews a stumbling-block, and to the Pagans foolishness. The former trusting to the efficacy of legal works, and abhorring in their carnal minds the confession of sins and acknowledgments of the necessity of redemption, in their most early expositions adhered chiefly to those passages, which mention the Messiah in splendour and glory. Thus, they chose to account this prophecy, which announced the deep humiliation of the Messiah, the scorn and violent death which He suffered, incompatible and irreconcileable with those which proclaimed his magnificence: not being willing to recollect, that prophecy is fragmentary, and that the full scope of it can only be obtained by collecting together all the parts, which relate to the same individual or thing. But when the Christians urged the very exact fulfilment of this prophecy (which Hulsius strikingly calls a *carnificina Judæorum*) against them, they had recourse to violent means, and maintained, that their antient commentators were not to be understood

literally, but allegorically, and like modern Neologians, reasoned not on the revealed fact, so much as on that, which they conceived the Divine expediency. Without however further following this branch of the discussion, it is sufficient to say, that most of those Jews, who have been converted to Christianity, have been converted by the fifty-third chapter of Isaiah [1].

From the seventh to the tenth verse of the fifty-second chapter, where the promised salvation is described in joyful terms, we have inherent evidence, that the Saviour who should bestow it was GOD. The manner in which the Divine names are introduced in relation to it is so striking, that it is manifest, that this exalted knowledge had been imparted to the prophet. And, as if in opposition to the Jewish cavils, which we have noticed, the thirteenth records the Messiah's dignity and glory; and immediately (in the fourteenth verse) makes a transition to his sorrows and sufferings. After having pourtrayed these in the strongest and most graphic language, the prophet openly foretells his atoning

[1] The words of Jo. Isaac Levita are convincing. "Ingenuè profiteor illud ipsum caput ad fidem Christianam me perduxisse. Nam plus millies caput illud perlegi, contuli accuratè cum multis translationibus. Deprehendi centies plus de Christo mysteria in textu Hebræo contineri, quam ullâ aliâ in versione reperiantur."

office, though commentators do not appear to have fully apprehended his meaning. For the words, "so shall he sprinkle many nations," have a direct reference to parts of the political economy, which were typical of Christ. Thus, "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary [1]." Again: "And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel [2]." And as these sprinklings were accounted to restore persons to external purity, so is the allusion here to internal purifications from sin. Similar allusions to the legal purifications are in Ps. li. 9, Ezek. xxxvi. 5. Hence, this passage relates to the Messiah's atonement for sin and its unlimited operation, which is more explicitly shewn in ver. 4—10 of the fifty-third chapter. This certainly both St. Paul and St. Peter had in their minds, when they spoke of the sprinkling of the blood of Christ [3].

[1] Lev. iv. 6.

[2] Lev. xii. 18, 19. See also Lev. xiv. 7, and other passages.

[3] See Heb. xii. 12, and 1 Pet. i. 2.—The Dutch writer, Palm,

The metaphor of kings shutting their mouths at Him is expressive of their awe and reverence, and exactly agrees with the genius of the language; it implies that in the presence of a mightier they will not dare to speak. It is equivalent to the phrase of laying the hand on the mouth [1]. That the Gentiles are here intended appears partly from the terms used, partly from the parallel passage in ch. liii. 11, 12. The end of the verse according to the Septuagint is quoted by St. Paul [2].

CHAP. liii. JOHN xii. 37, 38, &c.

The whole of the fifty-third chapter is a prophetic history of the sufferings of the Messiah, and from its exact fulfilment is pretended to have been written after the event. But the evidence destroys the supposition: and when it is compared with the fulfilment, it must baffle all attempts of the infidels in endeavouring to subvert the truth of the Scriptures. In the preceding chapter the prophet foretells the great exaltation of Christ's kingdom, and alludes in this to the rejection of the Gospel by the Jews,

observes on this passage, to sprinkle is a priestly office; and Jesus is here the great High Priest of the whole world, who purifies us and atones for us: with which he compares Ps. cx. 4.

[1] See Ezek. xvi. 63. Job xxix. 9. Ps. cvii. 42. Mic. vii. 16.

[2] Rom. xv. 10.

and gives the cause. The people expected a king, who should come with the splendours and dignities of royalty; but Jesus was "a tender plant," without any form, or comeliness, or beauty. He was born in a stable, of an obscure virgin, with all the infirmities of infancy upon Him; his reputed father was a carpenter, whom probably He served, living in Nazareth, without form or comeliness. Thus was He despised and rejected of men; yet "was he wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." How remarkably was this prophecy fulfilled in the person of Christ! Who suffered and atoned for sin, but Jesus? Who was crucified with resignation for iniquity, but Jesus? And who were healed by the offering of Jesus, but sinners,—"all we who have like sheep gone astray?" When do we read of any of the oppressed, and the afflicted, going like a lamb to the slaughter, and remaining dumb before his accusers? Jesus, and the whole army of martyrs, who derived their resignation immediately from the same inherent power, alone had the power to accomplish this. Christ was hastily brought before Pilate; He had no time in prison to prepare his defence, according to law and custom, but "he was taken from prison and from judgment:" or, as the margin has it, "he was taken away by distress and judgment, and who shall

declare his generation[1]?" "He made his grave with the wicked, and with the rich in his death:" thus Jesus was crucified between two *thieves;* but Joseph, a *rich* man of Arimathea, begged the body, "because he had done no violence." "Yet it pleased the Lord to bruise him." It was necessary, according to the Divine plan, for Jesus to be crucified, consequently to undergo bruising and death; "for without shedding of blood there is no remission for sin."

Having given this general view of the chapter, we must pause to bring some of its leading particulars more prominently to the light. In the first verses, which are not accepted exactly negatively, the Prophet seems to refer to the small number, who believed the communications of himself and fellow prophets respecting the Messiah; and they are quoted to this effect by John xii. 38, and Rom. x. 16. So, as we must accept the arm of the Lord for the power of the Lord, or a demonstration of the Divine omnipotence[2], there is "plain allusion to the omnipotence of the Messiah in the question, to whom it is re-

[1] Generatio, ætas: est primo, multitudo hominum adultorum unà viventium: vel secundo, tempus, quo quis est inter homines, tempus vitæ; . . . quo scilicet homo peregrinatur in mundo.—*Robertson.*

[2] Jer. xvii. 5; Job xxii. 8—2; 2 Chron. xxxii. 8; Isa. lix. 16; Deut. iv. 35; v. 15; xxvi. 8.

vealed? The contrast of this with his lowliness seems to assign the cause. To him, who believed the preaching of the Messiah, his Divine mission and miracles, his resurrection and his glorification, the arm of Jehovah was verily revealed. To those unbelievers, who witnessed or heard these things attested, it was concealed. Here He is again introduced to us in a metaphor allied to his prophetic title The Branch (ver. 2), and here *the root*, as in Ch. xi. 10, is to be taken synecdochically for the branch or sprout arising from it; and the sense is, that the Messiah shall spring from a family tree, once exalted and noble, but now sunk in humility[1]. After describing his humiliation, the prophet exhibits the atonement for man's sins as the cause of Christ's griefs and sorrows; the term used for *borne* is continually connected with sin, or its punishment[2], so that the doctrine will not admit a doubt. The connexion also, in which St. Matthew quotes the words, is decisive[3]. It is impossible, that stronger proofs of Christ's vicarious sufferings, as predictions, could be given, than in the verses of this chapter. The figure of our going astray, like erring sheep, is most strictly evangelical, and is literally quoted by

[1] See Ch. xi. 1, and contrast it with Ezek. xvii. 23.

[2] See Ezek. xviii. 19; Numb. xiv. 33; Lev. v. 1.—xx. 17: Sept. φέρει.

[3] Chap. viii. 17.

St. Peter [1], and no words can be more positive, than "the Lord laid *on him* the iniquity of us all," where it is to be remembered, that the term implies *the punishment* of the iniquity.

Many references to the seventh verse are to be found in the New Testament [2]. The sense of the first part of the eighth verse has been differently paraphrased; some read *by* violence and judgment was he dragged away, judicii violentiâ ad supplicium rapitur. The sequel plainly shews, that a violent death was intended. Many interpretations of "who shall declare his generation?" have been offered; the best of which is that which understands it—who shall declare the number of his people? to which we are led by—"he shall see his seed," in the tenth verse.

The ninth verse, which St. Peter has cited [3], is an exact description of Christ's crucifixion, and of his interment by Joseph of Arimathea: we would however observe, that instead of *because*, we should read *although* he has done no violence, &c. The fourth

[1] 1 Pet. ii. 25: see Ezek. xxxiv. 5; Matt. ix. 36.

[2] See John i. 29; 1 Pet. i. 18, 19;—ii. 23; and Acts viii. 32—35.

[3] 1 Pet. ii. 22.

verse predicts his glorification[1], and, as we have hinted, (by the prophecy, that He shall see his seed, and prolong his days,) explains the prophet's meaning as to his generation, viz. the church, which He should establish. This expression was analogous to Biblical usage; in which the earthly connexion of Father and Son is frequently transferred to the spiritual; thus the Prophets were called Fathers, and their disciples Sons of the Prophets[2]. In a higher sense, the faithful are said to be *born* of God—to be his children, or the family of the Messiah;—and as early as Gen. vi 6. we read of the sons of God. The twenty-second Psalm at the thirtieth verse is apposite to the passages. Hence Christians are still called in some parts of the east, *the family of the Messiah.* The eleventh verse of this luminous prediction foretells, that justification shall be a consequence of Christ's atonement for sin; and the twelfth, in a triumphant account of the prevalence of his kingdom ends with his intercession for sinners, in words to which allusion is made in Heb. ix. 24; Rom. viii. 34; and 1 John ii. 1.

Thus have we seen, that this chapter contains

[1] See Rom. iii. 25; viii. 3; 2 Cor. v. 21; Heb. ix. 4; 1 John ii. 2.

[2] 1 Kings ii. 35.

the most important prophecy of the Old Testament. The prophet, in the sublimest tone, foretells the sufferings of the Messiah for a guilty race, before which is a short epitome of his life, a little history pointing to those sufferings, that He would necessarily have to endure before He atoned for sin, and winding up, in the most emphatic and decisive language, that at once impresses the impartial reader, that such a production could alone come from God, and that the events could only be accomplished in the person of his Son. It is reported, that the Rabbins forbad the people to read this chapter, on account of the strong and powerful testimony which it bore to Jesus: and as this assertion has never been contradicted, the truth therefore remains [1]

[1] "Here," says Bishop Marsh, "we have a plain and literal description of our Saviour's sufferings, death, and burial; indeed, no less plain and literal, than any historical narrative could be, which was written after the events themselves had taken place. And that this literal description is really *literal prophecy*, is a matter which cannot be questioned. The only way to prove that it is history, and not prophecy, would be to prove the whole chapter an *interpolation* in the book of Isaiah. Now one should hardly suppose, that it was interpolated by the *Jews*, to whom it is a serious *obstacle*. But if it *is* an *interpolation*, the Jews alone could have been the authors of it. Had it been interpolated by *Christians*, it would never have been admitted by the Jews into *their* copies of the Hebrew Bible. Yet it has been *universally* admitted: for not a single Hebrew manuscript was ever discovered *without* this chapter. If the Jews however *did* interpolate this chapter, we cannot *possibly* suppose, that the

CHAP. lix. 20, 21. ROM. xi. 26, 27.

St. Paul quotes and expounds the twentieth and following verse of the fifty-ninth chapter, as clearly

interpolation was *subsequent* to the death of Christ. They would surely not have been so *absurd* as to *fabricate* evidence against themselves, though their veneration for the sacred oracles prevented them from *expunging* what already existed there. If therefore the chapter is an interpolation *at all*, it must have been interpolated, before the events described in it had taken place. But if the chapter was written *before* the events described in it had taken place, it is still an example of literal prophecy, whether it proceeded from Isaiah, or proceeded from some *other* prophet. And it is immaterial, whether we call the writer of this prophecy by the name of Isaiah, or call him by any other name. But in fact, there is no more reason to doubt the authenticity of this chapter, than of any other in the whole book. Nor have the Jews themselves, when pressed with this prophecy, though they acknowledge the difficulties to which it exposes them, ever attempted to *evade* those difficulties by pretending, that Isaiah was *not* the author of it.

"Now there is no person in the whole of the Jewish history, from the time of Isaiah to the destruction of Jerusalem, to whom this prophecy is applicable, except to our Saviour. And to *Him* it is applicable in every point. Of whom but of our Saviour can it be said, that He hath borne *our* griefs, and carried *our* sorrows? Of whom but of our Saviour can it be said, that He was wounded for *our* transgressions, and bruised for *our* iniquities? Of whom else could it be said, that He was stricken for the transgression of his *people*, and that his soul was an offering for *sin?* In fact, that single sentence, 'he was numbered with the *transgressors*, he bare the *sin* of many, and made *intercession* for the transgressors,' is the sum and substance of the history, which the Evangelists have given of our Saviour's passion. An objection indeed has been made to *that* part of the prophecy, where it is

demonstrating the Messiah, and the salvation He effected for his people. The covenant made between God and his Son for the redemption of the world is here definitely disclosed, which could only have been fully kept, when the Messiah atoned for the sins of the world. God promised forgiveness to the penitent, through the merits of Christ; or rather, He promised to accept the sacrifice of Christ for the sins of the people. The Spirit, that rested on Christ, is also promised to be continued to his faithful fol-

said, 'he made his grave with the wicked, and with the rich in his death.' For though our Saviour *died* with the wicked, he did not make his *grave* with the wicked. Nor was he literally buried *with* the rich. But the objection does not affect the Hebrew original: it affects only our English translation. Bishop Lowth has more correctly rendered the passage in the following manner:—'His grave was *appointed* with the wicked; but with the rich man was his tomb.' This translation removes the first difficulty, but not altogether the second. The *most* accurate translation is the Latin translation of Professor Dathe:—'*Destinatum* quidem ei erat sepulchrum cum impiis, sed in morte suâ divitibus *similis* fuit.' This translation perfectly accords with the circumstances of our Saviour's death and burial. In consequence of being *crucified* in company with malefactors, He was so far *destined* to have also his *grave* with them; for, according to the common course of things, He would, after being crucified with them, have been also *buried* with them. On the other hand, though He was not buried *with* the rich, being laid in a sepulchre where no one had lain before, yet he was buried after the manner of the rich, being laid in a tomb, which a man in the highest rank among the Jews had prepared for his own family. Thus we see, that *every* part of this remarkable prophecy was strictly and literally fulfilled in the person of our Saviour."

lowers, and their seed's seed, henceforth and for ever. This prophecy evidently received its fulfilment, when the atonement was made upon the cross, and when the Holy Spirit descended from heaven to prevent and co-operate with man's actions.

CHAP. lxi. 1—3. LUKE iv. 16—21.

In the sixtieth chapter also the admission of the Gentiles into the Christian Church is brilliantly described, and the Saviour and Redeemer (v. 16) is expressly declared to be Jehovah—the mighty one of Jacob. The language from verse 18—21 is strikingly similar to Apoc. xxi. 23; xxii. 5. But that in the sixty-first chapter, the advent, the public office and ministry of the Messiah were predicted, is proved by Christ reading in the synagogue those very passages, signifying thereby, that they were fulfilled in his own person. He himself declared on that day, that the Scriptures were fulfilled in their ears.

Christ was anointed to preach the good tidings unto the meek, or the poor, as the Septuagint interpret it, and unlike the Jewish doctors, he delivered his consolatory message "without money, and without price." He went about doing good, binding up the broken heart, proclaiming liberty to the cap-

tives, and throwing open the prison-doors to those who were bound[1]. The prophecy could not have been accomplished in any other person: by his inherent power the Messiah fulfilled it to the very letter.

In fact, we have here an epitome of his Divine mission: and as He was the Branch of Jehovah predicted to spring from the root of Jesse, so the metaphor is extended to his people, as trees of righteousness planted by Jehovah. Whether under these terms there was a further reference to the Paradisiacal state, and the mystical trees in Eden, we may not presume to decide. The slight exposition, however, which we have offered, we account sufficient to prove, that Christ was the true Messiah predicted by Isaiah, and that of all the prophets Isaiah has unquestionably the best claim to the title EVANGELICAL.

[1] The Septuagint renders this clause "the recovery of sight to the blind," and thus it is quoted by St. Luke: it perhaps may refer to the removal of the moral blindness or depravity by the light that is in Christ.

JEREMIAH.

JEREMIAH, the son of Hilkiah, was of the sacerdotal family. He began to prophesy in the thirteenth year of Josiah, 628 years before Christ, and continued in the prophetic office above forty years. Many prophecies relating to the Messiah are contained in the book written by this prophet, as to his miraculous conception, and his atonement. The Lamentations were written by him, and have been styled the most perfect and elegant compositions in the world. They were composed after the destruction of Jerusalem, the desolation of which the prophet laments in the most moving strains of sacred eloquence. The ruin of the temple called forth his tears, and his sympathy; and the bursts of passion and grief are strikingly expressed. The Lamentations are supposed to be, in many parts, prophetic of the miseries and calamities of the Jews.

From the circumstances of the times, in which he lived, and the nature of his prophetic denunciations, Jeremiah has been typically compared to John the Baptist; and some of the Jewish traditions have proceeded so far, as to expect his re-appearance before the Messiah. Calvin's view of the object of his mission is one of the most clear: "Dico simpli-

citer, Jeremiam fuisse à Deo missum, ut populo ultimam cladem prædicaret; deinde ut concionaretur de futurâ redemptione; sic tamen, ut interponeret semper exilium septuaginta annorum." Tradition states, that Jeremiah was stoned to death at Tahpanhes, in Egypt, to which place he and the remnant of the Jews left at Mizpah were carried.

PROPHECY.	FULFILMENT.
"Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion,	"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers;
"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.	"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." *Eph.* iv. 11, 12.
"And it shall come topa ss when ye be multiplied, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they visit it; neither shall they remember it; neither shall that be done any more.	"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship:
	"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." *John* iv. 20, 21. See also *Heb.* ix. 9—12. x. 8, 9, 19—21.
"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall	"And Jerusalem shall be called free, which is the mother of us all." *Gal.* iv. 26.

PROPHECY.	FULFILMENT.
be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." *Chap.* iii. 14—17.	"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 *Cor.* x. 4, 5.
"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, *The Lord our Righteousness.*" *Chap.* xxiii. 5, 6.	"But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and *Righteousness*, and Sanctification, and Redemption." 1 *Cor.* i. 30.
Again: "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, *because they were not.*"—*Chap* xxxi. 15.	"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and *slew all* the children that were in Bethlelem, and in all the coasts thereof, from two years old and under, according to the time, which he had diligently enquired of the wise men."—*Matt.* ii. 16.

PROPHECY.

Again: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant, that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and will remember their sin no more." — *Chap.* xxxi. 31—34.

FULFILMENT.

"Now of the things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."— *Heb.* viii. 1, 2.

Also: "He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant, that I made with their fathers, in the day, when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord. For this is the covenant, that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind,

PROPHECY.	FULFILMENT.
	and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." —*Heb.* viii. 6—12.
" Behold the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel and to the house of Judah.	" And hath raised up an horn of salvation for us in the house of his servant David,
	" As he spake by the mouth of his holy prophets, which have been since the world began."—*Luke* i. 69, 70.
" In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.	
" In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called; the Lord our Righteousness.	" And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—*Rom.* xi. 26.
" Thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;	" He shall be great, and shall be called the Son of the Highest; and the Lord God shall

PROPHECY.	FULFILMENT.
" Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to do sacrifice continually.	give unto him the throne of his father David.
" And the word of the Lord came unto Jeremiah, saying,	" And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—*Luke* i. 32, 33.
" Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season.	" Heaven and earth shall pass away, but my word shall not pass away."—*Matt.* xxiv. 35.
" Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.	
" As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.	" Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable."—*Heb.* xi. 12.
" Moreover the word of the Lord came to Jeremiah, saying,	
" Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.	" I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
	" God hath not cast away his people, which he foreknew. Wot ye not, what the Scripture

PROPHECY.	FULFILMENT.
Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;	saith of Elias? how he maketh intercession to God against Israel."—*Rom.* xi. 1, 2.
" Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."—*Chap.* xxxiii. 14—26.	" For God hath concluded them all in unbelief, that he might have mercy upon all."—*Rom.* xi. 32.

CHAP. iii. 14—17. EPH. iv. 11, 12, &c.

This prophecy has been referred by Jerome, and several of the Jewish expositors, to the times of the Messiah; others have confined it to the return from the Babylonian Captivity. According to some, it was primarily fulfilled, when Cyrus gave the permission to such of the ten tribes, as were willing, to unite themselves with the returning Jews; more fully in the days of the Maccabees, and completely in the time of Christ. The pastors, according to God's heart, promised to feed the people with knowledge and understanding, some of the fathers have interpreted to be apostles and apostolic men, conceiving also that knowledge and understanding are here to

be understood in opposition to Jewish ceremonies; and even Kimchi expounded it, "the governors of Israel with the King Messiah." The application of this prediction to Christ is proved by the parallel passage, which runs thus: "And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord[1]." In immediate connection with which, our Saviour is introduced as the Righteous Branch.

The mention of a time, when the ark of the covenant of the Lord shall be no more, is shown by the sequel to point to the Christian era, though in a primary sense, its fulfilment might have been seen at the destruction of the temple. The Jews had so far an insight into this prophecy, that they felt their national dignity wounded by it, and Abarbanel boldly called it bad and destructive of the law, but afterwards said, that Jerusalem shall equal the ark in sanctity and glory, and that thus the throne of God shall be there. The prophet clearly implies, that more than an equivalent shall be substituted for the ark of the covenant of the Lord; and nothing in the whole course of history is offered to us as such, but Christ the Redeemer of Israel, and the Saviour of

[1] Jer. xxiii. 4.

the Gentiles. We know, that the ark was not in the second temple, and that Josephus [1], enumerating the Spolia Judaica, expressly states that the Holy of Holies was empty; consequently, we are authorized by an examination of the whole in its correspondence to other prophecies, to rank it among those, which foretold the kingdom of Christ.

The ark no more was to be the earthly throne of God, but all Jerusalem was to be so denominated; and Manasseh Ben Israel so far comprehended the words, as to affirm, that in the time of the Messiah no one particular place in the temple would be filled with the Divinity, but that this glory would be given to the whole city of Jerusalem, so that all its inhabitants should possess the prophetic spirit. The highest prerogative of the covenanted people was to have God among them—in the Shekinah—in the ark; but, when the fulness of time was come, the Logos was made flesh, and dwelt among them, and they beheld his GLORY—the GLORY as of the only begotten of the Father. Then were fulfilled the words of Zechariah:—"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts,

[1] B. J. v. 5. §. 5.

the holy mountain [1]. The Deity before had been merely known as present, *by the symbols of his Presence;* then, was He seen *bodily,* as He dwelt among men:—where the word used by St. John (ch. i. 14. ἐσκήνωσεν) brings to mind another scriptural description of Christ's advent:—Behold the tabernacle of God is among men! In this prophecy, the conversion of the Gentiles, and the continuance of the new economy are strikingly detailed in terms nearly parallel to Zech. ii. 10, 11, 12[2].

CHAP. xxiii. 1—8. 1 COR. i. 30.

To complete the entire prophecy, the whole of the twenty-second chapter, and this chapter from ver. 9—40. must be included. Though we understand perfectly the past, which directly treats of the Messiah, a short recapitulation will be required. After threatening the kings of Judah in general terms with the fulfilment of the denunciation in Deut. xxix. 23, sqq. the prophet begins to enter into particulars. He first instances Jehoahaz, the son and immediate successor of Josiah, whom Pharaoh Necho hurled from his throne, and took with him into Egypt, and forcibly applies to him the sense of his real name,

[1] Chap. viii. 3.

[2] See Col. ii. 17. Apoc. ii. 19—22. Heb. iv. 16; ix. 4, 5.

Shallum, contrasting it in the 10th verse with his own fate and that of his father, Josiah. Thence he passes to Jehoiakim, contrasting his name with his miserable fortune, (13—19); after which, in a parenthetical address to Judah (20—23); in like manner, alluding to his name, Jeremiah utters his prophecy against Jehoiakim.

To these in the aggregate the two first verses of the twenty-third chapter refer; immediately after which the annunciation of salvation begins, and the righteous King, the long promised descendant and branch of David, is mentioned in a splendid contrast. Those, who have supposed that the priests were intended by these shepherds, are incorrect; because the word in many Biblical places is applied to kings, and is restricted to them by the context in this prophecy. In the Psalms for instance, David is called the shepherd, who feeds God's people Jacob, and Israel his heritage; and in Ezekiel the same sense frequently occurs. In fact, it was a regal title common to the Greeks and Asiatics. Accordingly, in the contrast to them, the Messiah is also introduced in his regal character; and in connection with his advent, and in expressions parallel to chap. xxix. 14. xxxi. 8. 10. Ezek. xi. 17. sqq. xxiv. 12, 13. Micah. ii. 12. the restoration of the dispersed of Israel is promised, as a consequence of it.

That this king is delineated in a character the very reverse of the evil kings of Judah, is rendered incontestably manifest by a comparison of the denunciation against them in the twenty-first verse of the tenth chapter with the fifth verse of this chapter. The comparatively modern reference of this prophecy to Zerubbabel by the Jews, of whom Theodoret says, ταῦτα οἱ ἐμβρόντητοι Ἰουδαῖοι εἰς τὸν Ζοροβάβελ ἔλκειν ἀναιδῶς ἐπιχειροῦσιν, is not deserving of a serious refutation; for their more ancient writings exhibit no trace of it, and the Chaldee paraphrast unequivocally assigns the fulfilment of the prediction to the Messiah.

The fifth and sixth verses of the twenty-third chapter of Jeremiah are indeed generally acknowledged by the Jews to be prophetic of the advent of Christ, and the kingdom of heaven upon the earth. Our Saviour was often called a BRANCH, to denote that He sprung from the stock of David[1]. David was the root, Christ, who sprung from that root, the Branch: and that Branch was a king, who reigned and prospered, and executed judgment and justice in the earth. That Christ was a King has already been shown; that He prospered, may be concluded from his having accomplished the work He came to

[1] See Is. iv. 2. Zech. iii. 8. and vi. 12.

effect; for notwithstanding his sufferings, He finally conquered the grave, and gloriously *prospered* over sin: that He executed judgment and justice in the earth, may be understood by his having established a more effectual law than that in the old dispensation—the Gospel. It was He, who turned the shadow into the substance; for upon the Gospel may be founded the most perfect code of human laws, and such as will infallibly produce peace and good will towards men. Judah was to be saved in his days, and Israel to dwell in safety, thus they had equal shares of the blessings of Christ; but the prophecy may have had a further allusion to the restoration of the Jews previous to, or at the second advent.

The name Jehovah our Righteousness (v. 6,) is a name so restricted to Deity, that it follows, that the Messiah, to whom it is assigned, was, and is possessor of Deity: and we may observe, that those kings, who assumed titles expressive of the national hope of redemption, never adopted in their compounds the name of Jehovah, but contented themselves with Jah. In Zech. ix. 9. the same idea is expressed; and the two passages may be compared with Is. xlv. 21. in which the same titles here applied to the Messiah are predicted of the Supreme Being; the inference from which is the co-eternity, co-equality, and co-divinity of both.

If we compare the prophecy with the life of Christ, who was so worthy of the name THE LORD OUR RIGHTEOUSNESS, as the Messiah? That He was Lord, God Himself hath declared, when the heavens opened, and He acknowledged Him his Son. The term is repeatedly used by the Evangelists and the Apostles to denote Christ [1]. The angels themselves called Christ Lord. "Come," said they, "see the place where the Lord lay [2]." Again, "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord [3]." Christ was Lord by natural and independent dominion—He was Lord as God—He was Lord as our Creator, Preserver, and Redeemer, and will be Lord as our future Judge. "He is Lord of all [4].",—the great King of kings and Lord of lords—JEHOVAH—THE LORD OUR RIGHTEOUSNESS. Our Righteousness, because by Him, and through Him we are enabled to become holy, even as He is holy. The first man produced death; the second was the Lord from heaven, who brought righteousness for his people, and therefore may be justly termed "the Lord our Righteousness." He was the only person that was universally acknowledged by his bitterest enemies to be without sin; consequently the title could alone belong unto him.

[1] See Mark xvi. 19, 20. Luke xii. 42. and xxiv. 34. John iv. 1. vi. 23. xi. 2. xx. 2. 18. 20. 25. xxi. 7. Acts ix. 1. 6. 10, 11. 15. 17. 27. 31. 42.—xi. 16. 24. xiii. 47, &c.

[2] Matt. xxviii. 6. [3] Luke ii 11. [4] Acts x. 36.

CHAP. xxxi. 15. MATT. ii. 16.

The thirtieth and thirty-first chapters treat of the restoration of Israel, and from the first verse to the twenty-second, the latter particularly and emphatically predicts the conversion and return of the ten tribes; from v. 23. to v. 26. it is restricted to Judah, that is the united tribes of Judah and Benjamin, and from thence to the end includes the house of Jacob collectively. In both chapters the days of the Messiah are the leading topic [1].

The prophecy of the fifteenth verse of the thirty-first chapter was, on the authority of St. Matthew, fulfilled, when Herod slew the infants of Bethlehem. Rachel was the mother of Joseph and Benjamin, from whom was descended a numerous offspring. The Prophet in a beautiful figure represents Rachel bursting from her tomb, lamenting and bitterly weeping, because her children were not, *i. e.* were dead or in captivity. But the Lord comforted her, by the assurance that her work should be rewarded, and that her children should again come from the

[1] It is foreign to our purpose to enter into a critical disquisition of the 22nd verse: be it sufficient to remark that the older expositors understood by it the miraculous birth of Christ, and that Cocceius says, "non poterat apertius dici, non sine ænigmate, nisi diceretur, virgo peperit Christum filium Dei."

land of the enemy, which was fulfilled, when they returned from exile; and will be more manifestly accomplished, when the Jews shall be finally restored "to their own border," or nation.

The thirty-first and following verses mention God's new covenant with Judah and Israel under the Christian economy, the καινὴ διαθήκη, which Christ ratified with His blood[1]. But this covenant was not one entirely new; it was one founded on that made to the fathers, as St. Paul argues[2]; it was based on the promises and types; it was the completion of the preceding dispensation; it abrogated the legal ceremonies, and displayed the truth, as it was in Jesus. The quotation of this prophecy, with St. Paul's remarks in Heb. vii. 6—13, affords to us the best explanation.

The new covenant, that God promised to the house of Israel, was made, when Christ appeared on the earth. "Whosoever believeth on me, shall be saved." Faith was the terms—obedience the condition. Moses was the mediator of the old, Christ of a better covenant. The old covenant was made upon Mount Sinai in the day, that Jehovah "took the Israelites by the hand to bring them out of the land of Egypt;"

[1] 1 Cor. ix. 25. [2] Rom. xv. 8.

but the covenant they brake, although God "was an husband unto them," *i. e.* protected them as an husband does his wife. The covenant that God promised was to be a *new* covenant, not to be engraven upon tables of stone—not a code and system of laws, but the Gospel, which was to be put "in their inward parts,"—to be engraven by the sanctifying influence of the Holy Spirit upon the heart. Here is the promise, although faint, of the Third Person in the blessed Trinity, because it is by his assistance, that the heart is impressed by the Gospel. God further promises, that He will be our God, and that we shall be his people—that the knowledge of the Lord shall be so diffused, that all shall know Him from the least unto the greatest, which is evidently a prophetic allusion to the spreading of Christianity. And that He will forgive our iniquity, and remember our sin no more;—that it will be no longer necessary to teach every man his neighbour; for they shall be taught by the Holy Ghost. The iniquity of the world could only be pardoned by Jesus Christ dying upon the cross; consequently this prophecy emphatically points to the great atonement, and the kingdom of Christ upon earth. A Mediator stood between offended Deity and guilty man, who obtained for us reconciliation, appeased the wrath of heaven, and obtained for us eternal life, and that Mediator was Christ.

In the thirty-fourth verse, there is a plain allusion to the idolatry which obscured the knowledge of God, with an intimation of the pure religion, which should adorn the New Covenant, and a promise of the forgiveness of sins, which was the characteristic of the Redeemer. All then should be θεοδίδακτοι, *taught of God*, as the Apostle says; all should be the epistle of Christ,—written not with ink, but with the Spirit of the living God; not on tables of stone, but in fleshy tables of the heart. To this prophecy, St. John in his first epistle, appears likewise to allude [1]; and this state of religious advancement could nowhere exist under the dispensation of the Old Testament. To this also Christ's promise of the Holy Ghost, who should teach His disciples all things [2], who should guide them into all truth [3], has a decided application.

In the latter part of the prophecy, the restoration of the kingdom of God is depicted under the figure of the restoration of Jerusalem, in which are many weighty particulars. The extension of Christ's kingdom is pourtrayed by the circumference described by the prophet; and the unholy places, by which the holy city of Jerusalem was surrounded, are here included, and prophetically made holy to the Lord. The hill Gareb, which was in the north-west, was the

[1] 1 John ii. 20—27. [2] John xiv. 26. [3] John xvi. 3.

hill of lepers, according to the law [1], which ordered such to be placed without the camp [2], and which, after the erection of Jerusalem, was enforced in like manner with respect to the city. Thus Uzziah was obliged to live apart without the city [3]; and even during the siege of Samaria [4] the ordinance was rigorously maintained. Bearing in mind the foregoing prediction of the forgiveness of sins, and recollecting that leprosy is often used in Biblical idiom for sin, some have not inaptly compared this passage with Rev. xxi. 27; Eph. v. 5; Gal. v. 19—21: accordingly if this view be correct, the prophet shows, that the morally unclean may be purified, and that those who will not be purified by Christ will remain under the same rejection and expulsion, as the lepers under the law. This view is indeed strengthened by the legal purification [5] having been accounted typical of that effected by our Saviour. The hill Goah, which lay on the south-west of the city, has been supposed to have been the place, where malefactors were executed, and to have been an older name of Golgotha. This cannot be proved etymologically, but it is probable from the identity of site; that Golgotha lay without the city we are assured by the following verse:—"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without

[1] Numb. v. 3. [2] Lev. xiii. 46. [3] 2 Kings xv. 5.
[4] 2 Kings vii. 3. [5] Lev. xiv. 49—53.

the gate [1]." These, therefore, with the other places of impure estimation which are mentioned, are predicted to become holy unto the Lord; and the context shows, that this predicted time was the Christian æra; consequently we have here a splendid and minute prophecy of the universality and glory of Christ's kingdom, and of the unbounded mercy, which he dispenses to his people.

CHAP. xxxiii. 14—26. LUKE i. 69, 70, &c.

Here God renews his pledge of fulfilling his promise to the house of Israel and Judah, concerning the Messiah. This was the promise of Shiloh to the patriarch, of the righteous Branch from the root of Jesse, which we have previously discussed. The prophecy of the 18th verse is, however, distinct from our former subject, and had a threefold fulfilment: the first when, after the Jews returned from Babylon, God permitted the re-erection of the temple, which was a renovation of the priesthood; the second, which was the highest realization of the Levitical Priesthood, when Christ, as the High Priest and Mediator, bore and atoned for the sins of his people; to which the third may be adjoined; since through

[1] Heb. xiii. 12.

Christ the faithful become priests unto God, and have free access through Him to the Father. The descendants of Levi, after the flesh, are not intended in this prophetical priesthood; the name is used on the principle of accommodation, which we have before explained [1]. In fact, to understand the passage otherwise, would be to break all connection between it and other passages. When, however, we consult other portions of Scripture, the obvious meaning appears [2]; but this prediction is so similar to those on which we have commented, that an extension of our remarks is not required.

EZEKIEL.

EZEKIEL was contemporary with Jeremiah, and of the priestly order; but, without sufficient reason, supposed to have been Jeremiah's amanuensis. He was carried captive to Babylon by Jehoiachin, king of Judah, 598 years before Christ. He resided near the river Chebar, and began his prophecies in exile seven years before the destruction of Jerusalem; according to some, about the fifth year of his capti-

[1] Thus in Isaiah lxi. 6, priests and ministers of God, independent of the tribe of Levi, are mentioned; and in Isaiah lxi. 21, God declares his purpose of taking others for Priests and Levites.

[2] Consult 1 Pet. ii. 9. Apoc i. 5, 6. v. 10.

vity. Of him scarcely any thing certain is known. The appearance of God to this prophet, and his solemn appointment to his office are described in bold and majestic language. The many figures and metaphorical expressions in this book render it difficult, at times, to arrive at the prophet's meaning; but there can be no mistake respecting those prophecies, which relate to the Messiah, and the glory and prosperity of his church.

PROPHECY.	FULFILMENT.
"Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries, where ye have been scattered, and will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof thence. And I will give them one heart; and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people; and I will be their God."—*Chap.* xi. 17—20.	"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."—*Acts* iv. 32. Again. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."—*Heb.* viii. 10.

PROPHECY.	FULFILMENT.
"Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent.	"The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that birds of the air come and lodge in the branches thereof."—*Matt.* xiii. 31, 32.
"In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.	"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." —*John* xv. 5.
"And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and have done it."—*Chap.* xvii. 22—24.	"He hath filled the hungry with good things, and the rich he hath sent empty away."—*Luke* i. 53.
"I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also	"And having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith, without wavering;

PROPHECY.	FULFILMENT.
will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh: and I will put my Spirit within you; and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—*Chap.* xxxvi. 24—29.	(for he is faithful which promised)."—*Heb.* x. 21—23.
Again: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones."—*Chap.* xxxvii. 1.	"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."
Again: "Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live."—*Chap.* xxxvii. 9.	"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—*John* iii. 8.

EZEK. xi. 17—20. HEB. viii. 10.

This prophecy primarily alluded to the restoration of the Jews, but it actually received its full accom-

plishment at the working of Christianity; for it was then, that the scattered people were gathered to the standard of Christ,—that they received a new spirit —that they were of one mind—that the stony heart was exchanged for one of flesh. No great change was virtually made in the constitution of man, until the great Author of Christianity introduced into the world the new dispensation, and *then*, the palpable change was only *partially* made. But after his ascension He sent his Holy Spirit to visit the hearts of all men, yea, to put a new spirit within them—to exchange the hard and callous nature of the first Adam, for the meek and spiritual nature of Christ. The grace of God effected the accomplishment of this prophecy, and at the final restoration of the Jews it will receive a further fulfilment. It is one of those predictions, that is every day being fulfilled; and the wider the spreadings of Christianity are, the more visibly will be the development of its truth.

We cannot read the fifteenth verse, without perceiving that the prophet called to mind Deut. xxx. 1. sqq., and that what there is denominated the circumcision of the heart, is here expressed by a heart of flesh [1]. The opposition of the fleshy heart to the stony is equivalent to the one heart and soul con-

[1] In Jer. xxxii. 39. Zeph. iii. 9. and Acts iv. 32. ἡ καρδία καὶ ἡ ψυχὴ μία; the idea is the same.

trasted with (Is. liii. 6.) every one turning to his own way, each individual according to his different inclination. We are thus positively told by the voice of Scripture; that the day shall come, when there shall be one heart and one mind, *i. e.* one judgment upon things, that now cause so many divisions; that all men shall in the spirit of love and fellowship acknowledge the true worship of Jehovah; that all shall know the Lord from the least unto the greatest; that all men together shall walk in the statutes and ordinances of God; that all the world shall be his people, and that He will be their protector[1]. An

[1] The Revelations record the vision of St. John, "first,—the emblem of a monarchy going forth to complete the triumph of religion. He is next shown the armed emblem of an age of slaughter; the rider on a horse coloured with *fire and gore*. Next follows the rider on a horse of *darkness*, holding the balance, by which he makes himself the judge of truth and conscience, and proclaiming an universal famine of the bread of life." Then follows the ghastly rider, on a horse of a lighter hue; the emblem of an age of comparative knowledge, but bringing with him the power of the grave, persecution, death, and Hades. The consummation of this period we have but just passed. Then follows the period on which we are entering, evidently a period in which the coldness and growing infidelity of the religious world will call down chastisement in the form of desolation; a period, in which multitudes will fall away, and many will be slain for their adherence to religion. This shall be followed by a period of fearful retaliation on the powers of the earth, which have perpetrated those violences, when the whole fabric of empire shall be shaken. Connected with this period, or in close succession, shall be the recall of a large portion of the Jewish nation to the religion of the promised Messiah, the acknowledgment of Christianity. The

universal adherence to the laws of God will follow the great infidelity, that will cover the earth. All nations, and kindreds, and tongues shall throw off the allegiance of heaven, and set up their own idols of worship and adoration; but the end shall not then be. Punishment, slaughter, and a terrible death shall shake the earth to its foundations, and the convulsion shall have its effect:—the last age shall burst upon the world, and it shall become one vast, glorious, and religious empire: then shall the prophecy of Ezekiel receive its final and fullest accomplishment.

CHAP. xvii. 22—24. LUKE i. 53.

This prophecy was uttered in the fifth month of the seventh year after the abduction of Jehoiakim, about five years before the destruction of Jerusalem. It bears internal evidence of having been written in Babylon, from the comparison of mighty kings, and their kingdoms, to high trees full of branches, which was a Babylonian metaphor. Thus in Dan. iv. 10. sqq. Nebuchadnezzar's dream is in a like manner

prediction then declares the second coming of the Lord of Christianity; the establishment of an era of religious peace and happiness on earth, as large as man is capable of enjoying, until his transfer to a higher state of being. Such is the prophecy of the sixth and seventh chapters of the Revelation."—*Dr. Croly's Divine Providence.*

described. So again in Ezek. xxxi. 3. the Assyrian is depicted as a cedar of Lebanon, lofty and arrayed with thick branches, in which the fowls of the air built their nests, under which the beasts of the field brought forth their young, whilst all great nations dwelt under its shadow. Accordingly, the house of David is here represented by a similar metaphor, as to the primary interpretation of the prophecy.

The tender one to be cropped from the top of the young twigs, and to be planted upon a high mountain and eminent, with which Isaiah ii. 2. may be brought into parallel, must relate to that branch from the stock of Jesse, which has been shown to be Christ. Ezekiel clearly had the following verse of Jeremiah in his mind; "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth[1];" and he distinctly shows from the nature of his language, that the Messiah would spring from the family of David, when in a deeply humiliated condition; and having shown this, proceeds to describe the glory which would thus accrue to it. The prophet predicted, that this twig should be planted in the mountain of the height of Israel, on that holy

[1] Jer. xxiii. 5.

mountain Zion—("Yet have I set my king upon my holy hill of Zion [1]") where God anointed his king, —on that mountain of the temple, to which offerings were brought. By the fowl of every wing that should dwell under it, all nations of the earth are intended, as will become evident by a comparison of it with chap. xxxi. 6. 10. and the spirituality of the Christian religion is not obscurely expressed by the selection of the holy mountain for the plantation of this twig, which shall grow into a high cedar and reach to heaven. "The trees of the field," are the kingdoms of this world with their kings, which, as the kingdom of God becomes exalted, shall become servants of God and his king; whilst the high tree, that shall be brought down, seems to refer to the Jewish economy, as the low tree, that shall be exalted, does to the Christian.

It has also been supposed, that in chap. xxi. 25. 27. the archi-sacerdotal and royal dignity of Christ is foretold; the reasons are exclusively of a critical nature, and, therefore, will not here be described; but the twenty-seventh verse removes from us the necessity of an elaborate argument on the subject, by its clear and most intelligible allusion to our Saviour. In chap. xxxiv. 23. *ad finem*, which is

[1] Psalm ii. 6.

very analogous to the twenty-third chapter of Jeremiah, God's judgments are announced against the wicked shepherds, and salvation is promised to the lost sheep of Israel, through Christ. Venema remarks, that David is here mentioned in the most distinguished sense, by which a descendant of his is intended, "in quo David tanquam rex et vicarius Dei reviviscerет,"—even that one shepherd, who in the Gospels is emphatically called the good. In the princely title given, allusion seems to have been made to 1 Kings ii. 34. and in the following verse, Jer. xxxi. 33, 34. and Lev. xxvi. 6. were manifestly in Ezekiel's recollection. Here the peace with God, which Christ effected by his atonement for sin, is obviously foretold; and that the prophecy did not receive its completion under any part of the Levitical economy, is most apparent from the whole scope of the prediction.

The introduction of God's hill, *viz.* Zion, at verse 26, together with the metaphors employed, compared with passages on which we have already remarked, undeniably restricts the sense to the days of Christ; and the twenty-ninth verse, if we examine the terms used, has an equally plain reference to the garden of Eden, as the plantation of God, and therefore to the restitution of mankind by Christ to all that Adam lost at his fall.

CHAP. xxxvi. 24—29. HEB. x. 21—23.

The prophecy of Ezekiel especially worthy of notice, is that contained in the thirty-sixth chapter, commencing at the twenty-fourth verse. This, like some former ones, had its partial fulfilment in the restoration of the Jews; its continual accomplishment soon after the Advent, and will have its final, when the knowledge of the Lord shall cover the earth, as the waters cover the sea: as we may evidently perceive from the context. The sprinkling of water upon the unclean is a prophetic allusion to the sprinkling of water at Baptism: this however is only emblematic of the cleansing the soul—the outward sign of the inward and spiritual grace; or according to the meaning of the prophecy, the insertion of "a new heart," and "a new spirit"—even "the heart of flesh." A few of the Jews may have adhered to the true worship, after their return from the captivity; but the sanctification by the Holy Spirit was not generally vouchsafed at that time; consequently, the prophecy could have but received a very partial fulfilment, until Christ sent the Comforter, or the Third Person in the Trinity, who was to abide with us for ever. And although even then the prophecy was more visibly accomplished, yet in consequence of men resisting the Holy Spirit, and continuing with the heart of stone, the final accomplishment is left for

the last ages. St. Paul clearly alluded to this prophecy, when he exhorted the Hebrew converts "to draw near to God, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water." The purification from sin is thus evidently set forth amidst references to the Mosaic ordinances [1].

CHAP. xxxvii. 1. 9. ACTS ii. 2. JOHN iii. 8.

In this striking prophecy of the valley of dry bones, first the restoration of Israel, then the resurrection of the dead are implied; and after the most magnificent description, the whole is connected with the Messiah.

Here again we perceive the mountains of Israel, the one king, and the general unity, which were prophetically applied to Christ and his religion;—the cessation from idolatry, the pardon of sin and purification from it, with the usual promise, that they should be God's people, and He should be their God. Then this one King, who is again mentioned as the one Shepherd, is identified by his prophetic title, David, as the Messiah; and several passages, to which our attention has already been directed,

[1] See Numb. xix. 17—19. Ps. li. 7.

are repeated; so that we may observe, that the ulterior object of all the prophecies, in which these distinctive criteria occur, could only have been the Son of God manifest in the flesh; and that, whenever the low estate or punishment of the offending nation was mentioned, the prophets selected the promised advent of Christ, as the point, which they subsequently offered as a consolation. The prophecy of the valley of dry bones proves the clear insight, which Ezekiel had received, into God's purposes respecting Christianity, and is most peculiarly applicable to him, who by his resurrection became the firstfruits of them that slept, who by his Gospel brought life and immortality to light, and is now seated in all the plenitude of power at the right hand of God.

DANIEL.

DANIEL was of the tribe of Judah. Josephus says, that he was of the family of Zedekiah, the last king of Judah, before the destruction of Jerusalem by Nebuzar-adan. The Jewish historian speaks of Daniel as one of the greatest of prophets, and mentions that his predictions, which related to the successes of Alexander, were shown to that monarch by the Jews, who in consequence had many privileges conferred upon their nation. He was carried cap-

tive to Babylon when about eighteen or twenty years old, 606 B. C.: it is therefore probable that he never returned[1]. His writings contain predictions respecting the Assyrian, Persian, Grecian, and Roman empires; the time at which Christ was to appear, the rise and fall of Christianity, the restoration of the Jews, and the end of all things. Sir Isaac Newton says, to reject the prophecies of Daniel is to reject the Christian religion; for this religion is founded upon his prophecy concerning the Messiah. The following are the most remarkable parts relating to the Redeemer:

PROPHECY.	FULFILMENT.
"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand for ever." *Chap.* ii. 44.	"Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." *Heb.* i. 8.
Again: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins; and to make reconciliation for iniquity; and to bring in ever-	Also: "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." *Luke* i. 33.
	"Now, when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we

[1] Antient tradition almost unanimously affirms, that he died at Susa.

PROPHECY.

lasting righteousness; and to seal up the vision and prophecy; and to anoint the most holy. Know therefore, and understand, that from the going forth of the commandment to restore and build up Jerusalem unto the Messiah the prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince, that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with flood; and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations, he shall make it desolate, even unto the consummation; and that determined shall be poured upon the desolate." *Chap.* ix. 24—27.

FULFILMENT.

have seen his star in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him; and when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born." *Matt.* ii. 1—4.

Also: "How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." *Rom.* vi. 2—4. See also 1 *John* i. 7. 2 *Cor.* v. 17—20. *Rom.* iii. 23—26. x. 4. 1 *Cor.* i. 23, 24. 30. *Luke* xxii. 37. *John* xix. 28, 30. *Rev.* xxii. 18, 19. *Mark* i. 24.

CHAP. ii. 44. HEB. i. 8.

The second chapter of the book of Daniel contains a most remarkable prophecy of God's kingdom, that was to be set up, by the coming of the Messiah, to triumph over all other kingdoms, and to stand fast for ever. The narrative recorded is particularly interesting. In the second year of the reign of Nebuchadnezzar, it appears Nebuchadnezzar had dreams, that troubled him exceedingly; which were evidently intended by Divine Providence to teach the haughty monarch, that there was a King greater than himself, and by the exaltation of Daniel to show, that he indeed was a true prophet. When the magicians, and the astrologers, and the sorcerers, and the Chaldeans, were unable even to describe the dream that the king had forgotten, much less to interpret it, Nebuchadnezzar was furious, and ordered all the wise men of Babylon to be slain. Daniel, however, obtained an interview with the king, and prayed for time, that he might show him the interpretation. The revelation was given to Daniel in a night-vision by Jehovah: on which his blessing, and praise, and glory to God are exceedingly fine and touching. "Blessed be the name of God for ever and ever; for wisdom and might are his. And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to

them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter." Daniel was a true worshipper, and could feel that the gift, that had fallen upon him from heaven, would effect the preservation of his countrymen. It was not in the power of earthly wisdom to reveal the secret of the king's dream; it could only come from the God in heaven, who answereth all prayer. But the dream, its interpretation, and fulfilment must be especially noticed.

Daniel stood before the king in the strength of the Lord of hosts, and predicted the fall of his empire. "Thou, O king," said he, "sawest and behold a great image! This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest, till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces

together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Thus did Daniel deliver, by inspiration, the dream to Nebuchadnezzar; still, had he not also given the interpretation, that dream must have remained in the deepest mystery. The interpretation is as follows in Daniel's own words. "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly

strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

By the head of gold, the prophet alludes to the Chaldean empire. The breast and two arms of silver were the kingdom of the Medes and Persians. This was inferior to the Chaldean kingdom, as silver is to gold. The belly and thighs of brass were the Grecian empire. The fourth monarchy, denoted by the legs of iron, and feet part of iron and part of clay, was the Roman dominion. This kingdom was strong as iron, and subdued the whole world. The two legs may especially allude to the two consuls, by which the Romans were long governed, and the two

legs and feet, on which the image stood, to the Eastern and Western Empires; the ten toes representing the ten kingdoms, into which eventually the whole empire was divided. But "in the days of these kings," *i. e.* during the Roman supremacy [1], the God of heaven was to set up "a kingdom, which shall never be destroyed;" and that kingdom is Christ's [2].

CHAP. ix. 24—27. MATT. ii. 1—4. ROM. vi. 2—4.

We come now to a most remarkable and valuable prophecy, which foretels the precise time, when the Messiah was to appear. As a contrast to the captivity of seventy years, the Prophet promises the manifestation of Messiah the Prince, at the expiration of seventy weeks, *i. e.* weeks of years or 490 years. The great questions, on which critics have

[1] "And in the days of these kings," that is, in the days of some of them. As "in the days when the judges ruled," (Ruth i. 1.) signifies "in the days when some" of the judges ruled; so "in the days of these kings."

[2] The stone cut out of the mountain without hands, by the almost general consent of the ancient Jews, was interpreted to be the Messiah, and that interpretation was claimed by the Fathers of the Church, who discussed the passage; nor can we well avoid calling to mind those preceding prophecies, where the Christian religion was introduced either as the mountain of the Lord's house, (Is. ii. 2.) or merely in connection with the top of the mountains, or fail to trace in the expression "without hands" a reference to the Divinity of Christ.

been employed, are the definition of the *terminus à quo*, and the *terminus ad quem*, as they are technically called. The *terminus à quo* of this prophecy is in some degree connected with the *terminus ad quem* of that, which Jeremiah uttered respecting the duration of the captivity: but the intermediate period between these *termini* is not reckoned with equal latitude; since in that of Jeremiah, the eighteen years from the fourth year of Jehoiakim, to the destruction of the city and temple, are not reckoned into the seventy weeks.

The whole period in Daniel is divided into three smaller,—seven, sixty-two, and one week of years, and the last into two parts, on which it is needless as yet to expatiate. At the end of the sixty-nine weeks the Messiah entered on his office, and after having exercised it through one half of the seventieth week, or three and half years, died a violent death; but his Gospel and Covenant continued in active operation, and were firmly established at the full end of the seventieth week, according to the words of the prophet [1].

The definitions of time in Daniel are very accurate. Thus, it has been generally conceded, that those in chap. viii. and xii. relating to the period of

[1] See Hengstenberg.

the Maccabees, were correct, not only to the year, but to the day, and that respecting Nebuchadnezzar's insanity is authenticated in chap. iv. 31. As the first year of Cyrus has been shown by chronologers to have been distant exactly seventy years from the fourth year of Jehoiakim, the *terminus à quo* of Jeremiah, this first year of Cyrus has been made the *terminus à quo* of Daniel. Others, however, have decided in favour of the second year of Darius Hystaspis; others again in favour of the seventh year of Artaxerxes. Daniel fixes his *terminus à quo* from the going forth of the commandment to restore and build Jerusalem; and here lies the weighty question. Are we to understand it of the decree of Cyrus[1]? of that of Darius[2]? or that of Artaxerxes[3]? Now, as it appears, on very good grounds, that the adversaries of the Jews, who had impeded the building, had destroyed the works erected under the two former decrees, these decrees have not been considered by later critics to have come within the meaning of Daniel. Nehemiah's words to Artaxerxes, "Why should not my countenance be sad? when the city, the place of my fathers' sepulchres, *lieth waste, and the gates thereof are consumed with fire*," (ii. 3.) plainly show, that no restoration of Jerusalem had taken place; and it has by the same line of argument been urged,

[1] Ezra i. [2] Ezra vi. [3] Nehem. ii.

that the *terminus à quo* must be that restoration, which happened in the time of Nehemiah. Hence in Jesus Siracides, (xlix. 13.) he is styled the restorer of the city, as (v. 12) Joshua and Zerubbabel are styled the restorers of the Temple. Thus from Nehemiah[1], the twentieth year of Artaxerxes has been proposed as Daniel's *terminus à quo* by the German writer Hengstenberg; whilst the *terminus ad quem* is assigned to the period of the public ministry of John the Baptist and our Saviour, Anno 782 *urbis conditæ*. We shall not enter into the long chain of evidence, by which this solution has been most learnedly established, but content ourselves with exemplifying the fulfilment in his words[2]. Since the twentieth year of Artaxerxes is the 455th year before Christ according to the most accurate chronology, = 299 *urbis conditæ*;

if we add	483 years,
we shall have	782 *urbis conditæ*,

the period of the public ministry of St. John and our Saviour. Here we have sixty-nine weeks of years; the other week (or seven years) being the period from thence to the establishment of the Gospel, in the midst of which the Messiah was to be cut off, as we have before explained.

[1] Chap. i. Chap. ii. 8. 18.

[2] See Hengstenberg's Christology.

After this prefatory matter, we must examine the minutiæ of the prophecy, which are too important to be passed by. The reasons, why the seventy-weeks are to be understood as weeks of years, are clearly the reference of the prophecy to the seventy-years of Jeremiah, which of itself seems to preclude the notion of ordinary weeks. In the Law we have a trace of these weeks of years, where the seventh year was considered as the great Sabbath [1]. In the year of the Jubilee, we discern a similar mode of computation; for the cycle lasted seven weeks of years, at the end of which was the Jubilee and civil "restitutio in integrum." In Pagan writers are vestiges of the same reckoning; Marcus Varro, for instance, apud Gellium, iii. 10. says, "se quoque jam *duodecimam annorum hebdomadam* ingressum esse, et ad eum diem *septuaginta hebdomadas librorum* conscripsisse." In prophetic language a *day* was placed for a *year;* consequently, a prophetic week must have been seven years. Thus we read, "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty *years*, and ye shall know my breach of promise [2]." Again: "And when

[1] See Lev. xxv. 4, 5. Compare also Chap. xxvi. 34, 35. 43. with 2 Chron. xxxvi. 21. where the neglect of this Law is given as a cause of the captivity.

[2] Numb. xiv. 34.

thou hast accomplished them, Lie again on the right side, and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year [1].

The everlasting righteousness here mentioned is a well known prophetic characteristic of the Messiah, and is tantamount to the everlasting salvation, of which Isaiah (xlv. 17.) wrote. The passage contains the idea which we discover in Ps. cxxxii. 9. 16. and may be compared with Daniel ii. 44. vii. 18. 27. The unction of the Most High was not, and could not have been predicted of the Temple, as some have chosen to intimate, for very forcible reasons. The introduction of the Temple would not have been in harmony with the context, which relates to the Messiah's character and office. If the dedication of the second Temple had been the subject, why did the prophet merely select the most holy part? And why is the article omitted in the original? But it is manifest, that *a* most holy, or *one* most holy, the Messiah, is meant [2]. Hence we may per-

[1] Ezek. iv. 6.

[2] The Septuagint and Theodotion render it ἅγιον ἁγίων; whereas, wherever they speak of the Holy of Holies in the Temple, they use ἅγιον or τὸ ἅγιον τῶν ἁγίων, or τὰ ἅγια τῶν ἁγίων. Theodoret's words are very judicious on the passage: τούτοις πάλιν προστέθεικε καὶ τοῦ χρῖσαι ἅγιον ἁγίων· τίς δὲ οὗτός ἐστιν ὁ τῶν ἁγίων ἅγιος, εἰπάτωσαν Ἰουδαῖοι· εἰ δὲ

haps collect, that the earlier Jews referred the prophecy to the Messiah [1].

Others again take a middle course, and interpreting it of the Temple, conceive it typical of Christ, in allusion to Is. viii. 14. Ezek. xi. 19. and those places in the New Testament, where Christ compares Himself to the Temple. But this is inadmissible; and if David spoke of Christ as Jehovah's Holy One, who should not see corruption, why might not Daniel name him under the same title, though in a superlative sense? The unction itself has been almost unanimously assigned to Christ's sacerdotal office, and the Holy Spirit, which rested upon him; thus the gifts of the Holy Spirit were called χρίσμα by the ancient Church, of which we have a very early evidence [2].

With the designed omission of the article in Most Holy, its omission in Messiah and Prince coincides; and the reason seems to be, that the

ἀγνοοῦσι, παρ' ἡμῶν μαθέτωσαν, ὡς αὐτός ἐστιν ὁ δεσπότης Χριστὸς, διὰ μὲν Ἡσαΐου προλέγων, Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ εἵνεκεν ἔχρισέ με Κύριος, κ. τ. λ.

[1] The passages in proof of this by them may be seen in Raim. Martini. p. 2. 85. Schoettgen. p. 264. Edzard on the Abodah Sarah, p. 246, 247. The Vulgate also reads, "et ungatur Sanctus Sanctorum."

[2] See 1 John ii. 20. 27. Acts iv. 27. x. 38. 2 Cor. i. 21. and Isaiah x. 27. with Vitringa's remarks.

name is κατ' ἐξοχὴν peculiar to the person, who is the subject. Thus God is continually called Most High and King without the article; in Zechariah, Christ is in the same way denominated *Branch*. On this principle [1] the Samaritan woman says Μεσσίας instead of ὁ Μεσσίας. Most Holy, Messiah, and Prince, are therefore titles of Christ, who, according to the preceding verse, should forgive sins and bring in everlasting righteousness; and since the terms, by which his princely dignity is expressed in the prophets, are generally synonymous to that here used, and since in Isa. lv. 4. the very same is applied to Him, all doubt is completely removed. It is also the same, that was used at the unction of Saul [2], consequently, its designation of royal dignity is established. Moreover, the manifest opposition, which exists between Prince Messiah in verse 25, and the worldly prince to come, the *nagid habba* in verse 26, shows, that the former has the special character of a religious ruler, which can only be interpreted of Christ.

A question has arisen, whether the *terminus ad quem* must be understood of the birth of Christ, or of his entrance on his redeeming office [3]. The question

[1] John iv. 25. [2] 1 Sam. x. 1.

[3] Petavius says, "69 hebdomades desinunt in Christum ducem, non nascentem, sed in lucem apertumque prodeuntem,

may be set at rest by the reflection, that the saving work to be perfected ultimately through the Messiah was to be fulfilled after the expiration of the seventy weeks, but that (v. 27,) after the sixty-nine weeks, and in the middle of the seventieth, the Messiah was to be cut off. Therefore, as sixty-nine weeks were to elapse up to the Messiah, from thence to the perfection of his mission only a space of one week or seven years remained, in the midst of which his violent death occurred. That the expression "unto the Messiah," referred to his entrance on his ministry, is clear from his having *until then* been called Jesus, not Christ.

The restoration of Jerusalem, in this prophecy, is the *terminus medius;* for with respect to the sixty-nine weeks, seven elapsed up to the completion of the restoration, and sixty-two from thence to the Messiah [1].

seque ad *οἰκονομίαν* et *κήρυξιν* accingentem, h. e. in baptismum ipsius, qui anno primo septuagesimæ hebdomadis incurrit."

[1] Thus we find in Theodotion, "*ἕως Χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ, καὶ ἑβδομάδες ἑξήκοντα δύο,*" and in the Vulgate, "usque ad Christum ducem hebdomades septem et hebdomades 62 erunt," which give a sanction to the bipartition of the period, according to the Hebrew text. But after these sixty-two weeks, the Messiah was to be cut off, (the sixty-two weeks following the 7=69,) *i. e.* in the seventieth week. The word employed invariably denotes a violent death.

As Israel after the captivity had no king lineally descended from David but Christ, who claimed the title, and as He appeared at the very expiration of the predicted time, the congruity, as we proceed, becomes more evident. Thus, the death of the Messiah is brought by the prophet into a causative connection with the destruction of the city and temple, just as his manifestation in ver. 25. was brought into a causative connection with the communication of all the blessings promised in ver. 24. Who, viewing the prophecy in this correct light, can fail to see its historical completion? Isaiah had long ago, (chap. liii.) in corresponding expressions, foretold the Messiah's violent death, and Zechariah, xii. 10. had written to the same purpose with minute circumstantiality. "And he shall confirm the covenant with many for one week," is proposed by some to be translated, and *one week shall confirm the covenant with many*, as Theodotion rendered it, καὶ δυναμώσει διαθήκην πολλοῖς ἑβδομὰς μία, which the context approves, because in the middle of that week his "cutting off" took place. The idea of some, that this week is distinct from the preceding, and relates to the destruction of Jerusalem, has however found many advocates.

In the middle of this week the sacrifice and ob-

lation were predicted to cease, which must be interpreted in connection with the death of Christ. For the Levitical institutes [1], as weak and unprofitable, were put aside, since Christ's death effected the true forgiveness of sins, "brought in everlasting righteousness," and instead of the old temple made with hands, led us to a spiritual temple, a house not made with hands, eternal in the heavens. The shadow disappeared before the substance, the type before the antitype. The covenant, which God had made with Israel, was violated and annulled by the crucifixion of his Son; and as Theodoret remarks, the cessation of the Levitical ordinances was announced and symbolized by the rending of the veil of the temple [2]. Thus was this part of the prophecy accomplished.

The other parts, that relate to the judgments to be executed on the nation, we must necessarily pass by. But we must observe, as to the fulfilment, that in the first year after Christ's death the ἐκλογὴ from the antient covenanted people took place, that the communication of the Holy Ghost was given at the first Pentecost, and that Christ's invitation to the Gentiles was proclaimed, so that the prophet rightly

[1] Heb. vii. 18. [2] Matt. xxvii. 51. Mark xv. 38.

announced the salvation to the covenanted people at the end of the seventy weeks.

Several of the Fathers agree in assigning three and a half years from Christ's baptism to his death; and we arrive at the same computation from examining the passovers, which He solemnized. Thus, the reasons for dividing the *one* week into *two* halves are corroborated [1].

[1] As others, among whom are Cudworth and Mr. Wray, have differently understood the prophecy, on account of verse 26, having given Hengstenberg's idea in the text, we shall subjoin their opinions in the words of Bishop Marsh's ninth lecture. "No prophecy has been subjected to greater controversy than this; and the modes of computing the chronological parts of it are almost as various as the interpreters are numerous. An examination of the various opinions, which have been entertained on this very difficult subject, cannot now be attempted, as it would require a dissertation of itself, nor is it *necessary* for our purpose. From whatever event we date the computation, or in whatever manner we explain the threescore and two weeks, after which Messiah shall be cut off, the description of the *thing itself* so accords with the circumstances of our Saviour's death, that we cannot apply it to any one else. He was cut off, but not for Himself. And before the seven weeks, which were added to the threescore and two weeks, had likewise elapsed, that is before seven times seven years had elapsed *after* the time when Messiah was cut off, the people of the prince, that should come, that is, the Romans under the command of Titus, destroyed the city and the sanctuary. And that the prophecy of Daniel was accomplished according to its strict, literal, and primary sense, is evident from the definition of *time*, with which it is accompanied.

But there are other allusions to the Messiah in the Book of Daniel, such as in vii. 13, 14, which after the long detail, which we have here given, may be left to the interpretations of the Commentaries. For we have here seen, that it was predicted by Daniel 490 years before the event, that reconciliation for iniquity should be made, which was accomplished, when Christ suffered on the cross. It was then, that the vision of prophecy became sealed, and the Messiah became its testimony. No other Messiah can be expected, because the time is long past, which was fixed for his coming. This single prophecy is sufficient to attest the truth of Christianity; and how much firmer is that truth established, when we consider that this prophecy is but as a drop of that mighty ocean, which must eventually overwhelm infidelity.

HOSEA.

THE four former prophets, whose writings we have noticed, were styled the Major Prophets, most pro-

A prophecy in which the period of its accomplishment is determined, is *incapable* of a twofold application."

bably on account of the copiousness of their books, and on account of their numerous prophecies relating to the Messiah. The twelve other prophets were called the Minor. The prophecy of Hosea is supposed to be the most antient, with the exception perhaps of Jonah's. He flourished between the years 810 and 725 B. C. Some declare him to have been of the tribe of Issachar, others of the tribe of Judah. His prophecies relate chiefly to events, which were to befal his own country, and to the advent of the Messiah. He was truly patriotic, as his writings declare him to be, and lamented sincerely the iniquity of the people, because he foresaw the punishment which would thereby ensue to them. His prophecies relating to the Messiah are few; but they are important. Comparing the evidence together we are inclined to think, that Hosea was a prophet of the kingdom of Israel.

PROPHECY.	FULFILMENT.
"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people; there it shall be said unto them, ye are the sons	"What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory in the vessels of mercy, which he had afore prepared unto glory, even

PROPHECY.

of the living God." *Hosea* i. 10.

Again: "And I will sow her unto me in the earth; and I will have mercy upon her, that had not obtained mercy; and I will say to them, which were not my people, Thou art my people; and they shall say, Thou art my God." *Hosea* ii. 23.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.

"Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." *Chap.* iii. 4, 5.

FULFILMENT.

us, whom he hath called not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which are not my people, and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not my people; they shall be called the children of the living God." *Rom.* ix. 22, 23.

Also: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." 1 *Pet.* ii. 9, 10.

"But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar." *John* xix. 15. See also *Matt.* xxiv. 1, 2. *Luke* xxi. 24. *Acts* vi. 13, 14. *Heb.* x. 26.

PROPHECY.	FULFILMENT.
	"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up. "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. "Known unto God are all his works from the beginning of the world." *Acts* xv. 16—18. See also *Rom.* ii. 4. xi. 25—31.
CHAP. i. 10.	ROM. ix. 22—26.

The first part of Hosea which we must notice, is chap. i. 6. because it is the foundation of St. Paul's[1] and of St. Peter's allusion[2], though the *direct* reference of both passages will be found to Hos. ii. 23. This allusion is contained in the name *Lo ruchamah*, οὐκ ἠγαπημένη in St. Paul, οὐκ ἠλεημένη in St. Peter; in connexion with which we must cast our eyes on verses 8 and 9, and in contrast with which on chap. ii. 1. The prophecy in the tenth verse is cited by St. Paul, to prove the call of both Jew and Gentile. It could not have been accom-

[1] Rom. ix. 25. [2] 1 Ep. ii. 10.

plished by the return of the Jews from the Babylonian captivity, because comparatively only a few returned. But the number of the children of Israel were to be as the sand of the sea, not to be measured nor numbered. The true Israelites, however, were *all* the true believers—of the faith of Abraham, who is the father of all believers [1], and not those only, who were Israelites according to the flesh. Thus by the law of the second dispensation, we are told, that neither circumcision availeth any thing, nor uncircumcision, but a new creature [2]." Hence the number of believers was to be immeasurable, or as Hosea declared, "as the sand of the sea."

After the threatenings contained in the previous verses, and the record of the displeasure of Jehovah, Hosea, by the Spirit, promises the blessings, which were to attend the advent of Christ:—"And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God;" which words are evidently prophetical of the adoption by grace. For "the Spirit itself beareth witness with our spirits, that we (who believe) are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with

[1] See Rom. iv. 11—16. [2] Gal. vi. 15.

him, that we may be also glorified together[1]." That reference is here made to the promises vouchsafed to the patriarch, will be manifest by referring to Gen. xxii. 17—xxxii. 13, which observation may likewise be made on Jer. xxxiii. 22. There is also a degree of analogy between this passage and Isa. x. 22, which cannot easily be misapprehended. As in other places, the prophet paronomastically alludes to the names *Ruchamah* and *Lo-ammi*, so here he alludes to that of Jezreel, the first child, as the etymology convincingly shows; and it is worthy of attentive consideration, that the names which are judicially or threateningly applied, are subsequently by modification or in a good sense turned to a consolatory subject.

As the Gentiles, under the law, were capable by proselytism and participation of the Paschal lamb of enumeration among the *literal* Israel, Christ by faith and baptism admitted all the Gentiles among the true Israel of God; the law was not only typical of Christ's universal religion, but pointed to the fulfilment of the promise, that Abraham's (spiritual) seed should be numerous as the sands of the sea, and the stars of heaven. Such also seems to be the meaning of one surnaming himself by the name of Israel in Isa. xliv. 5. According to the uniform

[1] Rom. viii. 16, 17.

doctrine of both Testaments, from Abraham to the end of days there is one Church of God, one House, under two dispensations, so that the true members of the Christian church were rightly designated as Israel by the prophets, which subject is so clearly treated by the Apostle Paul, that no further argument is required.

Thus, it is evident, that the υἱοθεσία of the New Testament is here predicted; and the restitution and conversion of Judah and Israel seem to be intended in the following verse.

CHAP. ii. 14. *sqq.* 1 PET. ii. 9, 10.

That this paragraph was prophetic of Christianity can hardly be disputed. The fourteenth verse some have elucidated by John's preaching, and Christ's temptation in the wilderness, but this elucidation the text will not establish on a certain basis. The sequel, however, which speaks of a time, when idolatry shall be abolished, when, according to a covenant of love, God shall be called *Ishi*[1] (my husband); when God shall make with them a covenant of safety (ver. 18), of righteousness, judgment, lovingkindness, and mercies (ver. 19)[2]; when they shall know the

[1] Jer. xxiv. 7. Ezek. xi. 9. Zech. xiii. 2.
[2] Isa. ii. 4; ix. 2. 6, 7; xxxv. 9. Zech. ix. 10.

Lord (ver. 20), is so minutely descriptive of the constitution and spirit of Christianity, that we cannot avoid accounting this one of the predictions respecting the Messiah.

The twenty-third verse again alludes to the three names Jezreel, *Lo-ruchamah* here elevated to Ruchamah, and Lo-ammi here elevated to Ammi; which remark, though it be of a critical description, must be made to exemplify the force and harmony of the prophecy. It foretels the conversion of the Israelites, but more especially of the Gentiles, who had not known by experience the value of the blessings of the Gospel, until it was turned from the Jews to them. These were to be the Jezreel, or the seed of God, which was to produce a plentiful harvest. God's mercy was to be extended to those, who before had not obtained mercy, *i.e.* Lo-ruchamah was to become Ruchamah. The description of the prophet is beautiful and pathetic:—"I will say to them which were not my people,"—to Lo-ammi; *i.e.* to those who were not the peculiar people of God, the elect, the Jews—"Thou art," or thou shalt be, "my people" —Ammi. I will adopt you by grace, and you shall acknowledge me for your God. What an exemplification of a Father's love for his lost children is here, which could only be shown by the coming of his Son, and his atoning for sin, and thus reconciling

the world to his Father, not imputing to them their trespasses.

CHAP. iii. 4, 5. JOHN xix. 15; ACTS xv. 16—18.

There is in the fourth and fifth verses of the third chapter a distinct prediction of the times of the Messiah, as the Chaldee Paraphrast admits. David is here mentioned, as in many other places, for the royal line of David concentrated in Christ, in whose time the many promises made to David in the Psalms and the Prophets were destined to receive their fullest accomplishment. That the passage is only capable of this explanation, appears from the restricting term, *in the latter days*, by which Christ's æra was prophetically designated; and it has been observed by a learned writer, that David and his line were chosen by God, as intermediate between him and the people—as a channel through which all his blessings flowed down to the people, as a visible type of the invisible God, which in the latter days should, in the most perfect and glorious manner, antitypically beam forth in Christ. On this principle it is, that the prophets mention the Messiah as David, not merely as his lineal descendant according to the flesh; on this principle it is, that in this passage, by David their King, we must understand Christ. That

the preceding parts have also a reference to Christ, we may easily perceive by parallel passages, which apply to him, such as Jer. xxxi. 12, and that the *goodness of Jehovah* in this place, is here analogous to the *glory of Jehovah, i. e.* in the incarnation and manifestation of Christ, a similar process of collation of the passages will satisfactorily assure us. Before we leave Hosea, we would remark, that chap. vi. 6 is quoted in Matt. ix. 12, and xii. 7, and corresponds to Psalm xl. 6, which is cited in Heb. x. 8, and appears also to contain an allusion to the Christian dispensation.

JOEL.

JOEL is supposed to have flourished between the years 810 and 660 B.C., in the reigns of Uzziah king of Judah, and of Jeroboam II. king of Israel. He was the son of Pethuel. His book is entirely prophetic, and written in a style animated and vigorous. The following are the principal prophecies relating to the Messiah:—

PROPHECY.	FULFILMENT.
"And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall	"This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will

PROPHECY.	FULFILMENT.
prophesy, your old men shall dream dreams; your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." *Chap.* ii. 28—32.	pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." *Acts* ii. 16—21.

The words of the twenty-third verse of the second chapter, "the former rain moderately" do not express the prophet's meaning, and by many scholars have been pronounced to signify "a teacher or instructor in righteousness;" and it is manifest that in our version there is a tautology, and that the proposed translation preserves the opposition to the unrighteousness, against which Joel had been inveighing. Thus, this has been enumerated among the prophecies respect-

ing the Messiah, in which enumeration, we are warranted by St. Peter's application of a part of it; and if we examine the common style of Eastern writers, we shall observe corresponding examples, in which doctrine and fructifying rain are either combined, or in which the one is assimilated to the other. In Deut. xi. 13, 14. we have an instance which is satisfactory, and in xxxii. 1, 2, another, which is exactly coincident. Not only many Christian expositors, but even Abarbanel decidedly refers this passage to the Messiah, and in him was it fully accomplished.

In connection with this prediction verses 29 and 30 stand;—which is proved by the insertion of "afterward." So when the fulfilment took place, the effusion of the Holy Spirit was not vouchsafed, until Christ had appeared as a teacher of righteousness. The Holy Spirit was very partially considered to be bestowed on God's covenanted people[1]; for the economy of the Old Testament restricted the participation of it: nor was it before the death of Christ, that the restriction was removed. Of old it was confined to the prophets, whence Moses[2] wished that all the Lord's people were prophets, and were favoured with the influence of his Spirit. The realization of this wish is the subject of Joel's pro-

[1] See Isa. lxiii. 10, 11. [2] Numb. xi. 29.

phecy[1], which, though it received a splendid and miraculous completion at the first Pentecost, continues, as Calvin remarks, "to be fulfilled in every age of Christianity, *more aliarum promissionum generalium.*" The universality of the promise is contained in "*all flesh;*" and lest this should be misapprehended, the prophet specifies it under sons and daughters, old and young men, servants and handmaids. Here also is to be observed the distinction between flesh and spirit, which pervades the Scriptures; but here God's Spirit is not striving with flesh[2]. Nor is the contrast stated, as ordinarily[3], but it is to be poured on *all* flesh, in evidence of the doctrines of the Teacher of Righteousness, and of the purification of the human heart. With the outpouring of the Spirit on the servants and handmaids some have compared the declaration, that to the poor is the Gospel preached; that God has chosen the small and despised things of this world. The comparison indeed is not inapposite, but the meaning evidently is the universality of God's plan.

St. Peter, after the Apostles had received the Holy Spirit on the day of Pentecost, declared this prophecy to be fulfilled. St. Paul also quoted this

[1] Isa. xi. 9. liv. 13. Jer. xxxi. 33, 34. Ezek. xxxvi. 26, 27. Zech. xii. 10.

[2] Gen. vi. 31. [3] Isa. xxxi. 31.

text when he spoke of the conversion of the Gentiles. But the Spirit, who was to abide with us for ever, was not poured "upon all flesh," i. e. Jews and Gentiles, till after the ascension of our Lord. Thus when the prophecy was fulfilled, it showed that the Messiah had appeared, as the Comforter or Holy Spirit was to succeed him. The extraordinary effusion only partly accomplished the prediction, the ordinary effects wholly. "*All flesh*" is decisive, and evidently alludes to the full and plentiful outpouring of the Spirit upon all men, which was to descend like rain upon a parched and thirsty ground, making it bring forth fruit in abundance. "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit," are words which evidently proved the free extension of the Spirit, and its indiscriminate descent. These people by the assistance of the Holy Ghost, and warned by Christ's prophecy, were to be enabled to foresee the destruction of their city in consequence of the sins of the Jews.

The wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, call to mind the expressions in our Saviour's prediction, and were a description remarkably applicable to the destruction

of Jerusalem, and were literally fulfilled[1]. Chrysostom and other Fathers see in this prophecy, as in that uttered by our Saviour, a direct reference to the final judgment, and to the fall of Jerusalem; which interpretation flows naturally from the words. The primary allusion in fact seems to be to the destruction of Jerusalem; but whosoever, says the prophet, shall call on the name of the Lord, shall be delivered. St. Paul quotes the same words, and declares this Lord to be Christ[2]. "In mount Zion and in Jerusalem shall be deliverance;" clearly because the Church of Christ was there first founded, and from thence extended over the whole world. Thus the life promised to the true branches, as well as to the original tree, was literally imparted.

Malachi iv. 1. has been brought into the comparison; and the appearances at the death of Christ, the darkening of the sun, the earthquake, the rending of the rocks, have been likewise applied to the prediction. St Peter quoting it[3] assigns the promise to the existing generation, and those succeeding to it, whether they were Jews or Gentiles, as we may argue from εἰς μακρὰν, &c.[4]

[1] See Josephus, Bel. Jud. iv. 4. § 5. vi. 5. § 3.

[2] See Rom. x. 13. [3] Acts ii. 16. sqq.

[4] Let St. Peter's words be examined by those of St. Paul in Rom. x. 12, 13, and Acts x. 45.

It only remains to add, that a strong reason for seeking the primary event in the destruction of Jerusalem has been found in the Apostle's exhortation [1], "*save yourselves from this untoward generation,*" which is in immediate connection with his citation from Joel.

AMOS.

Amos flourished during the reign of Uzziah, between the years 810 and 725. He was in a humble sphere of life, with little or no education, which renders his writings the more valuable. He predicts the destruction of Israel, to be preceded by fearful signs in the earth, and in the heavens, which were literally fulfilled. He also foretold the raising up of the tabernacle of David, and disclosed the Messiah, who would build up a new and everlasting kingdom, not made with hands, but eternal in the heavens.

PROPHECY.	FULFILMENT.
"In that day will I raise up the tabernacle of David that is fallen, and close up the branches thereof; and I will raise up his ruins, and I will build it, as in the days of old; That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith	"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And, after they had held their peace, James answered, saying, Men and brethren, hearken unto me; Simeon hath

[1] Acts ii. 40.

PROPHECY.	FULFILMENT.
the Lord that doth this."—*Chap.* ix. 11, 12.	declared how God, at the first, did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things. Known unto God are all his works from the beginning of the world."—*Acts* xv. 12—18.

CHAP. ix. 11, 12. ACTS xv. 12—18.

The first verse of the ninth chapter of Amos, contains an allusion to Exod. xiii. 23, and perhaps to the destruction of the Assyrians[1]. Accordingly it has been compared to Matt. xiii. 41; xxv. 31, 32. But it has been inquired, what is to be understood by the altar? Without noticing all the conjectures upon the subject, it seems that the brazen altar,

[1] 2 Kings xix. 34, 35; Isa. xxxvii. 35, 36.

or the altar of burnt-offerings, was in the prophet's mind. The parallel passage in Ezekiel removes all doubt [1].

If we analyze the prophecy, both with its threatenings and promises, it will clearly rank among those, which foretold the Messiah; it will be seen to describe the destruction of Jerusalem, and the restoration of the Jews under Christ. It will not apply to the Chaldean invasion, but to that under the Romans; for it states, that the house of Israel should be sifted among all nations, yet shall not the least grain fall upon the earth, which is true of their present condition, but could not be said of the Babylonian captivity;—also it is affirmed, that on their return to their own land, they should no more be pulled out of it, which was not the case after their return from the exile in Chaldea, for they are now dispersed over every country of the earth.

Amos, by the *Tabernacle* of David, doubtless, implied the sunken state of his house, as indeed the rest of the verse convincingly shows; and appeared to have contemplated the promise in 2 Sam. vii.

[1] Jerome observes, "Juxta altare autem stare dicuntur parati ad jubentis imperium, ut cujuscunque viderent ibi non esse peccata dimissa, sententiæ Domini et interfectioni eum subjacere cognoscant."

particularly at the 16th verse. In the 14th verse of the present prediction, he includes all Israel, and, like the other prophets, views the junction of Israel and Judah under the Messiah, just as Ezekiel (xxxvii. 21, 22) had foretold. The meaning indeed was so manifest to the ancient Jews, that they unanimously asserted, that its completion was reserved for the Messiah. How otherwise could it be interpreted, since the remnant of Edom and all the heathens were to be called by the name of God, *i. e.* Christians? for here the reception of the Idumæans and Heathens into the kingdom of God is connected with the restoration of the tabernacle of David. The quotation of the passage in Acts (xv. 16, 17), is conclusive as to its just application, and banishes all the wild theories, which have appended it to the times of John Hyrcanus. Here the incorporation of the Gentiles is exhibited as a fundamental point.

It is a memorable thing, that instead of the remnant of Edom, the Septuagint and New Testament render the words οἱ κατάλοιποι τῶν ἀνθρώπων; whether such was the reading in the older Hebrew MSS. we know not. At all events, though Edom be particularized in our present copies, the sense is general; and the prophecy was fulfilled by the conversion of the Gentiles, just as St. James worded it.

Thus though the tabernacle of David was desecrated by the sins of the Jews, and fell down at the Babylonish captivity, the ruins of which remained until the advent of Christ; it was repaired and beautified by the seed of David, who was Christ. When He appeared, the breaches thereof were closed, and it was built up in a more glorious form than Solomon's temple itself.

It ceased to be the dissoluble earthly house of the human tabernacle, but was a building of God, a house not made with hands, eternal in the heavens [1]. No doubt remains that the prophecy was fulfilled by the conversion of the Gentiles.

OBADIAH.

It is uncertain when this prophet flourished; the vision bears no date, nor does Jewish history record the era in which he lived. It is very evident, however, that he was an inspired prophet, both by the fulfilment of his prophecies, and the admission of his book into the sacred canon. The following is a remarkable prophecy of the Messiah [2].

[1] 2 Cor. v. 1.

[2] From verses 11, 12, 13, 14. it would appear that he prophesied after the invasion of Jerusalem.

PROPHECY.	FULFILMENT.
"And Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."—*Chap.* i. 21.	"Take heed unto thyself, and unto the doctrine: continue in them, for in doing this thou shalt both save thyself, and them that hear thee."—1 *Tim.* iv. 16. Also: "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end:"—*Luke* i. 33. See also *Rev.* xi. 13. and xix. 6.

The primary allusion of this prophecy was doubtless to the saviours or leaders of the Jews who should lead them to victory[1], and to the punishment of Edom. The deliverance and holiness predicted to be about to come on Mount Zion (v. 17,) show, that this paragraph belongs to our subject; in which as it is not unusual with the prophets, the temporal and spiritual destinies of the people are combined.

The second allusion was to the salvation and redemption of Christ, of whom the deliverers or judges of Israel were in different degrees typical; and it will be simply required to examine other predictions

[1] See Judges iii. 9. Isa. xix. 20.

to certify ourselves, that "the kingdom shall be the Lord's," is an expression in prophetic language commonly applied to the Christian Church.

JONAH.

THIS prophet is allowed to be the most ancient of all the prophets. The sacred writers, and our Saviour Himself, acknowledged him a prophet. He it was, who was in the belly of a fish for three days and three nights, thereby typifying the Saviour's burial, who was for three days and three nights in the bowels of the earth.

PROPHECY.	FULFILMENT.
"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."—*Chap.* i. 21.	"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—*Matt.* xii. 40.

Although we cannot enumerate the verse, which we have selected from this book, among the prophecies; yet its typical reference to Christ, and its appropriation to Him in the New Testament, demand that it be not omitted in this place. We will not enter into the many speculations, which have been

proposed respecting the species of fish, which could have been capable of this act of deglutition, nor animadvert on the various interpretations and conjectures which have been made. It will be quite enough for our purpose to state, that naturalists have decided on the capability of the *cachalot* to have performed the part mentioned in the history, and that other species of the grampus have been instanced as equally adequate to the deed. Thus, therefore, whether we consider the narrative as recording a miracle or a natural event, the sacred book is justified;—the idea of danger accruing from a wicked person on board of a ship was indeed very common [1].

This occurrence had, however, an object beyond the punishment of the prophet; it had a typical analogy to the resurrection of our Saviour; and from the identity of time which Jonah's durance and our Saviour's interment continued, could not, after Christ had risen from the dead, but have been accepted as a prophetic type of this display of Almighty power, by all who remembered his words,

[1] Vetabo, qui Cereris sacrum
Vulgârit arcanæ, sub iisdem
Sit trabibus, fragilemque mecum
Solvat phaselum.
Hor. Od. iii. 2. 26.

and by every Christian who read the ancient Scriptures.

MICAH.

MICAH flourished 750 B. C. under Jotham, Ahaz, and Hezekiah; but we cannot classify the prophecies, which he uttered under each particular reign. Some have incorrectly confounded him with Micaiah, who prophesied before Ahab; for which no better reason, than a similarity of name, and of diction in "hear, all ye people," has been assigned. Some points of accordance between him and Isaiah have already been noticed, which may be explained by the fact of their being contemporaries. One of the prophet's predictions is remarkable for having saved the life of Jeremiah, who would have been put to death for prophesying the destruction of the Temple, had not Micah done so before him. This prophecy was in chap. iii. 12. and the historical account is in Jeremiah xxvi. 18, 19. where exists a complete demonstration, that Micah lived in the days of Hezekiah, as the superscription of his book asserts. Our Saviour Himself spoke in the language of this prophet.

PROPHECY.	FULFILMENT.
"Thou Bethlehem Ephratah, though thou be little	"And they said unto him, In Bethlehem of Judea, for

PROPHECY.	FULFILMENT.
among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be the ruler in Israel; whose goings forth have been from of old, from everlasting."—*Chap.* v. 2.	thus it is written by the prophet, And thou, Bethlehem, in the land of Judea, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule my people Israel."—*Matt.* ii. 5, 6.

In chap. ii. 12. sqq. there is an antitypical reference to the deliverance from Egypt, in which, according to the term there employed, Moses was "the leader," the *breaker* in the thirteenth verse being Israel's King and God—the Messiah, as several Jewish expositors allow [1]. Throughout the third chapter, the prophet resumes his denunciation of judgments, but in the fourth prominently brings forward the Messiah in words, which have already been considered in our remarks upon Isaiah. The third chapter must perhaps be deemed parenthetical, and the end of the second and beginning of the fourth must be united in sense. The fifth chapter commences in a manner, that has been interpreted of the invasion of the Romans; and the second

[1] Luther comments on the passage, "Nunc transitione utitur (—— propheta): transfert enim sermonem à præsenti periculo et corporali regno ad regnum Christi spirituale. Hic enim prophetarum mos est. Postquam impios securè peccantes castigârunt ac prædixerunt futuram vastitatem, tandem etiam de regno Christi æterno concionantur."

verse has a prediction, which most significantly connects the first with the Christian era, and particularizes the locality of Christ's birth. From Gen. xxxv. 19. we see that Ephratah was the ancient name of Bethlehem; "and Rachel died, and was buried in the way to Ephrath, which is Bethlehem[1]." Hence, Ephratah became another name for Bethlehem: and the two are here coupled to distinguish Bethlehem from another place of the same name, mentioned by Joshua[2]. Out of this place, "though little among the thousands," *i. e.* among the divisions into which each tribe was divided, was the Messiah to come forth, or to be born[3], who was to be a ruler in Israel. Bachiene indeed seeks to prove, that Bethlehem is the name of the city alone, but Ephratah that of its whole environs. It is elsewhere distinguished from the Bethlehem in Zebulon by the epithet of Bethlehem-Judah[4], but is so clearly defined, that no elucidation is necessary as to its geography.

This place was so small, that in the catalogue of cities belonging to Judah in the book of Joshua, it is omitted; and even in the list of those belonging

[1] Gen. xxxv. 19. [2] See Chap. xix. 15, 16.

[3] See Gen. x. 14.—xvii. 6.—xxv. 25. 1 Chron. ii. 53. Isa. xi. 1.

[4] See Judg. xvii. 7, 8, 9.—xix. 1, 2.

to Judah after the Babylonian captivity, it is not mentioned. In the New Testament it is denominated a κώμη [1], and though Josephus sometimes styles it a city, he elsewhere calls it χωρίον. Yet though it was too small to be enumerated among the thousands of Judah, where some understand the term *chiefs* by changing the vowel points, out of it was to proceed the universal ruler.

It is certain, that from this prophecy our Saviour was expected to be born in Bethlehem by the chief Priests and Scribes; for when Herod "demanded of them, where Christ should be born, they said unto him, in Bethlehem of Judea; for thus It is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor, that shall rule my people Israel." The generality of the Jews expected, that Christ would there be born. "Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" Both St. Matthew and St. Luke record the fulfilment of this prophecy, which contains an allusion to the two natures of the Messiah. The first part has reference to his human, the latter

[1] John vii. 42.

to his divine. He was to be born, or to take humanity upon him in Bethlehem; yet was he "from everlasting," eternal as to his Divinity [1]. Only one gifted by the power of inspiration could have delivered this mystical prophecy. It contains in it the power and the wisdom of God, and rises above all human composition. But this interpretation could only be gained by a further revelation, which tells us of the divine and human existence of the Messiah, in whom alone the prophecy could be accomplished.

Eusebius, Cyril, and several others, imagine the Virgin Mary to have been the object of prophecy in the following verse; yet throughout (see ver. 4.) the Messiah is so closely united with God, that the whole fulness of the Divine Power and Majesty is attributed to Him, in a manner which never occurs, when an earthly king is introduced. "The Lord indeed will give strength to his king, and exalt the

[1] St. Chrysostom in his Demonstrations to Jews and Gentiles, that Christ is God, forcibly urges the argument; *οὗτος καὶ τὴν θεότητα καὶ τὴν ἀνθρωπότητα δείκνυσι· τῷ μὲν γὰρ εἰπεῖν, αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶνος, τὴν προαιώνιον ἐδήλωσεν ὑπαρξιν· τῷ δὲ εἰπεῖν, ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ, τὴν κατὰ σάρκα γέννησιν.* And many writers on account of the plural form equally affirm, that his *active* præexistence before his incarnation at Bethlehem must be unavoidably understood.

horn of his Anointed [1]," but nowhere does he give to him the full strength of the Godhead [2].

NAHUM.

THE prophet Nahum called himself the Elkoshite, either because he was descended from one Elkosh, or because he was born at Elkosha, in Galilee. He is supposed to have flourished 715 years B. C. His prophecies relate chiefly to the destruction of Nineveh. The following, however, is a remarkable prophecy of our Saviour:

PROPHECY.	FULFILMENT.
"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off." *Chap.* i. 15.	"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." *Rom.* x. 15.

[1] 1 Sam. ii. 10.

[2] With respect to the different reading in St. Matthew the explanation is easy, and has been repeatedly given. The prophet refers to the smallness of Bethlehem, and its consequent aggrandisement by the birth of Christ; but the Evangelist interprets the passage according to the latter idea; in both nevertheless the sense is the same. The Evangelist has also written *princes* for *thousands*, on the principle which has been stated.

The prophecy foretels the ruin of the Assyrian king and his army, and the rejoicing of the Jews. Peace was to be restored to Jerusalem and Judah—destruction to be awarded to Sennacherib. An invitation was given to the Jews to celebrate their solemn feasts, and to perform their vows in the temple for their deliverance. The Assyrian tyrant was no more to pass through their city; he was to be utterly cut off. But this was only the primary allusion. The full accomplishment would be in the destruction of the enemies of the Church, and the universal preaching of the Gospel; as we plainly see from the first part of the verse, which likewise occurs in Isaiah, and was spoken of Christ.

HABAKKUK.

HABAKKUK is said to have been of the tribe of Simeon, and is supposed to have flourished in the reign of Manasseh; some say in that of Josiah, others, in that of Zedekiah; but the generally received opinion is, that he prophesied under Jehoiakim. Habakkuk is quoted as an inspired person by the Evangelical writers [1].

[1] See Heb. x. 38. Rom. i. 17. Gal. iii. 11. Acts xiii. 4.

PROPHECY.	FULFILMENT.
"Behold ye among the heathen, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you." *Chap.* i. 5.	"Beware therefore lest that come upon you which is spoken of in the prophets. "Behold ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." *Acts* xiii. 40, 41.

The primary signification of this prophecy was, that the Chaldeans would execute vengeance on the Jews; and St. Paul shows that the destruction of Jerusalem by the Chaldeans was an emblem of the calamities, which the Jews suffered for rejecting the Gospel. There can be no doubt that the "work" was the delivery of the Gospel, which the Jews did not believe. These people are living witnesses of the accomplishment of this prophecy.

HAGGAI.

ZEPHANIAH contains no particular prophecies immediately relating to the Messiah; therefore we must pass on to Haggai, who flourished 520 years B. C. He was of the sacerdotal race, and born during the captivity, but went to Jerusalem by the decree of Cyrus.

He appears to have been raised up by God to encourage Zerubbabel to proceed with the building of the temple, which had been interrupted for fourteen years, by the intrigues of the Samaritans and other obstructions. It was he, who prophesied that the glory of the second temple should exceed that of the first, which prophecy was evidently fulfilled upon the entrance of our Saviour into it.

PROPHECY.	FULFILMENT.
"For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts." *Chap.* ii. 6, 7. Again: "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts." v. 9.	"Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." *Heb.* xii. 26, 27.

The prophet encouraged the Jews, at the building of the second temple, by the assurance that greater glory should rest upon it, than upon the first. The Lord of Hosts promised "once more," as the Septuagint has it, "to shake the heavens, and the earth,

and the sea, and the dry land," i. e. to cause a great change [1] upon the earth, and by the removal of the Law to make place for the Gospel. The prophet, under this symbolical language, expressed those great political convulsions, by which the power of the heathens was broken, their pride humbled, and they were capacitated to receive the Gospel. These commenced shortly afterwards. The axe was laid to the tree of the Persian empire, whose fall had been before predicted [2]. The career of Alexander, the disputes of his successors, the battles of the Romans, all in various degrees prepared the way to christianize the nations. Viewed in every particular, this splendid and definite prophecy cannot, without the greatest violence, be referred to any one but Christ, nor can any thing more clear, concerning the conversion of the Gentiles, be desired.

The second Temple was more glorious than the first, because, during its continuance, the Messiah, the desire of all nations, was to appear in it; how idle then are the Jews in now expecting the Messiah, when that Temple has been destroyed! Its destruction showed, that the kingdom of God had been taken from the Jews and transferred to

[1] See Ezek. xxvi. 15. xxxviii. 19. Joel iii. 16.
[2] Herod. vi. 8. iv. 28. Thucyd. ii. 8. Justin, xl. 2.

the Gentiles. The cloud that overshadowed the mercy seat, although a mark of the Divine presence, was emblematic, if not typical, of the presence of the Son of God in the second Temple.

ZECHARIAH.

ZECHARIAH, like Jeremiah and Ezekiel, was of the priestly family. Berechiah was his father; Iddo his grandfather. Iddo was the chief of a sacerdotal class among the exiles, who returned with Joshua and Zerubbabel [1]: and we have evidence that Berechiah died young [2], because Zechariah is stated to have succeeded Iddo under Joiakim, the son of Joshua. Thus he exercised the priestly, as well as the prophetic function. Accordingly [3] he is called the son of Iddo, and shown to have been contemporary with Haggai the prophet. The Persian monarch, in whose time he prophesied, was Darius Hystaspis, although Scaliger has strangely supposed him to have been Darius Nothus. Zechariah was a young man (chap. ii. 4,) when he began to prophesy; but as his family returned with the first train of exiles to Judea in the first year of Cyrus [4], and as from thence to the second year of Darius Hystaspis eighteen

[1] Neh. xii. 4.
[2] See Neh. xii. 16.
[3] See Ezra v. 1.
[4] Neh. xii.

years elapsed, he could not have spent more than the first years of his childhood in Babylonia, and the Babylonian character of his prophecies must be attributed to the habits of the returned exiles, with whom he associated.

The Jews asserted his predictions to be involved in such an obscurity, that their true interpretation would remain unknown, until the advent of the Messiah, the Teacher of righteousness; yet so distinguished a prophet was he considered, that he has been styled THE SUN, among the lesser prophets.

PROPHECY.	FULFILMENT.
"Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem: Behold, thy king cometh unto thee. He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." —*Chap.* ix. 9.	"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel, that cometh in the name of the Lord! And Jesus, when he had found a young ass, sat thereon, as it is written, Fear not, daughter of Zion; behold thy king cometh, sitting on an ass' colt."—*John* xii. 12—15. Also: "All this was done that it might be fulfilled, which was spoken by the prophet,

PROPHECY.

Again: "If ye think good, give me my price; and, if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."—*Chap.* xi. 12.

FULFILMENT.

saying, Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass."—*Matt.* xxi. 4, 5.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."—*Matt.* xxvi. 14, 15.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's

PROPHECY.	FULFILMENT.
	field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me."—*Matt.* xxvii. 3—10.
Again: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon me whom they have pierced; and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."—*Chap.* xii. 9, 10.	"One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him, whom they pierced."—*John* xix. 34—37.
Again: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. Smite the shepherd, and the	"Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the

PROPHECY.	FULFILMENT.
sheep shall be scattered; and I will turn mine hand upon the little ones."—*Chap.* xiii. 7.	flock shall be scattered abroad." —*Matt.* xxvi. 31. Also: "All this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled."—*Matt.* xxvi. 56.

There are several allusions to the Messiah in the visions of this prophet; for instance, the ulterior fulfilment of the second chapter, at the ninth verse, *et seqq.* cannot be found, unless in the times of Christianity. The tenth and eleventh verses are conclusive; for, first, God says, that HE will dwell in the midst of Zion, in the day, when many nations shall be joined to the Lord, and shall be his people, which clearly implies the incorporation of the Gentiles with the Christian church; but, *he* who will dwell in the midst of Zion then says, "Thou shalt know, that the Lord of Hosts hath sent me unto thee." Therefore, as the promised dweller is shown to be God, by the accompanying "saith the Lord," and the use of the first personal pronoun in ver. 10, it follows, that here not only the Messiah is intended, but that his co-equality and co-essentiality with the Father are asserted. In the third chapter at the eighth verse, the Messiah is introduced under his ancient prophetic name "the BRANCH," where Kim-

chi's paraphrastic connection of the verse with the context is deserving of notice. He says, "Although I now bring to you this salvation, I will bring to you a yet greater than this, when I shall bring my servant 'the BRANCH.' I say '*My Servant*—the BRANCH.'" We detect two titles of the Messiah, which were frequently applied to Him by Isaiah the prophet, in "my servant" and "the branch;" and it otherwise appears, that Zechariah had Jeremiah and Ezekiel in his recollection. The Jews assented to the interpretation, which is here given, and the Chaldee paraphrast adds to the verse the words, "who shall be revealed." The vision, in which it occurs, forcibly alludes to the atonement for sins, in the symbolical part, where Joshua the high priest is brought forward.

Proceeding to the sixth chapter, at the ninth verse, *et seqq.* we have reasons for conjecturing the possibility of Zechariah having referred to the identity of name in Joshua and Jesus, since the prophecy concerning Christ stands there, as in the preceding instance, in a very remarkable connection with him. It is well observed, that as THE BRANCH, Christ is not described in his full glory, but springing like a plant upwards, and gradually elevating himself above his lowly condition[1]. Thus shall he grow up out of

[1] Jer. xxxiii. 15.

his place, and build the temple of the Lord;—not the external temple made with hands, but that which is spiritual and heavenly; not that, in which the blood of beasts of old sanctified to the purification of the unclean, but that temple of God within us, which is sanctified by the answer of a good conscience unto God. But that temple, in the larger sense, was the kingdom and church of Christ[1]. To Him the royal and priestly characters are assigned in combination, and He Himself is predicted to bear the glory, and the insignia of Divine dominion; —"ita," as Reuss writes, "in solium gloriæ exaltatum iri, ut non modo divinæ illius majestatis et gloriæ particeps sit, sed et actu etiam imperium ipse administret." All of which highly distinguishing characteristics, comprised though they be in a few words, display the full character of Christ as splendidly and as luminously as the severest inquirer into the predictions about the Messiah can possibly desire.

The sixth chapter, from the ninth verse to the end, has by all the ancient commentators been applied to the Messiah; and in Bereshith, R. Barachiah is introduced pronouncing these memorable words, "the Goel, whom I will raise up to you, *has no*

[1] Cocceius says, "templum autem Dei unum est ecclesia τῶν σωζομένων, inde à promissione in Paradiso promulgata usque ad finem mundi."

Father," as in Zech. vi. 12, "Behold a man whose name is Zemach (or Branch) who shall grow up out of his place." A similar opinion may be seen in that ancient commentary called Echa Rabbati; in fact, till it was perceived how forcibly this prediction supported Christianity, it was never attempted to confine it to Joshua and Zerubbabel. This, and Isaiah xi. 1, were the prophecies to which St. Matthew referred in chap. ii. 23. Joshua and Zerubbabel are here typical of Christ.

The ninth chapter likewise speaks of the re-union of Israel and Judah, and contains passages only explicable by the revelation of Christianity; but the primary allusion is to the conquering career of Alexander the Great. While Damascus, Tyre, Sidon, and the provinces of the Persian Empire next to Judæa, experienced the outpourings of God's judgments, the covenanted people were assured of his protection. The prophecy and the history so remarkably coincided, that no one can read this chapter without adding his testimony to the clearness of the prophet.

After these descriptions, Zechariah, at the ninth verse, breaks forth into exultation for Jerusalem, and, as if his vision had pierced through the gloom of coming centuries, pourtrays minutely and dis-

tinctly Christ's triumphant entrance into the Holy City. Here THY King strongly shows, that in the fullest and highest sense He alone was the King of Israel, (as Moses had said, The Lord thy God is THY King) the King, whom God had set upon Zion, his holy hill: nor is "*unto thee*" expletive; for it is manifestly used in the same pregnant sense, as "*unto us*" in Isa. ix. 6, and implies that THY King cometh bearing salvation unto thee, as the next clause fully asserts.

Both St. Matthew and St. John cite the ninth verse of the ninth chapter, which clearly proves the fulfilment of the prophecy. The Jews also allowed it to allude to the Messiah. With sight extended to future times, the prophet saw the King approaching Jerusalem, having salvation, and calls upon the people to rejoice;—"Rejoice greatly," said Zechariah in the transports of his joy, "O daughter of Zion; shout, O daughter of Jerusalem, behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." So rejoiced were the people when our Saviour entered Jerusalem, that, although He came in an humble and lowly procession, they "took branches of palm trees, and went forth to meet him, and cried Hosanna; Blessed is the King of Israel, that cometh in the name of the Lord." This pro-

phecy is so universally explained of the Messiah, that it is scarcely necessary to say more upon the subject. Yet we will observe, that in the East, the ass is not accounted an animal degraded, as with us; but, as travellers and eastern works assure us, was often used by kings and nobles. The Mosaic law wisely and politically opposed itself to the introduction of horses into Palestine; He therefore, who came to fulfil the law, would scarcely have infringed it in this respect. From the book of Judges, especially the epinicion of Deborah, (ver. 10), we may perceive, to the conveyance of what dignified personages asses were appropriated. But, when Israel would have a king, like other nations, first the mule, then the horse, was substituted for the ass. In Persia, and some other parts of the East, the learned in the law still, by way of dignity, ride upon asses; and these animals in those regions are by no means wanting in fleetness. Christ therefore, by the act, asserted his regal character, and we observe in the Evangelists, that He was understood as so asserting it, by the multitude [1].

[1] In the sixth number of the *Church of England Quarterly Review*, page 334, the following passage, upon this subject, occurs. "In the prophecy of Zechariah (ix. 9.) we read, חמור ועיר בן אתנות, where the ו (*καὶ*) must signify *even*, rendering the animal but one, the *ὀνάριον* of St. John. With this interpretation St. Mark and St. Luke coincide, who mention it as *πῶλον*. In this passage

CHAP. xi. 12. MATT. xxvi. 14, 15.

In the eleventh chapter a most definite prophecy is introduced by a figurative description of God taking two staves—beauty and bands. The former has been shown by Michaelis and other scholars to have been incorrectly translated κάλλος, as in the Septuagint, whence probably came our version of the word, and has been proved to imply mercy and lovingkindness. The expositions also, which have been given of the three shepherds, are in general singular and inapposite; Junius, Tremellius, Piscator, and Lightfoot

we appear to have a strong evidence that St. Matthew's Gospel was written in Hebrew, as a great body of ecclesiastical traditions asserts. In this case, having quoted Zechariah, it is nearly certain that he would have adhered to Zechariah's words throughout; if so, like that of the other Evangelists, his allusion would have been to one. On the other hand, the translator of St. Matthew's Gospel into Greek might have understood the ו (*καὶ*) as having a conjunctive sense; and, following up this notion, have placed the pronouns in the plural; which common sense, and the other Gospels, lead us to imagine the real history of the passage. Theophylact conceived, that *αὐτῶν* xxi. 7. referred not to two animals, but to the ass and the garments placed upon it; and then immediately ventured on an absurd hypothesis, contradictory to his criticism: others also have cited a passage from Baba Bathra, which cannot in any way impart authority to us. Winer, quoted by Strauss, sought to illustrate it from the common expression, *he has mounted the horses*, when a man mounts one of two horses harnessed together; and many have insisted on an *enallage numeri*. But of all the suggested expositions, that of the Hebrew original is the most satisfactory."

imagined the reference to have been to the Pharisees, Sadducees, and Essenes: but when were they shepherds of the people? The most antient opinion was, that they were the civil rulers, priests, and prophets, from which Cyril but inconsequentially varies, and Jer. ii. 8. 26. xviii. 18. has been cited in evidence of this classification. The difficulty, as to the cessation of prophecy, in the days of Christ, when this prediction was accomplished, has been removed by the argument, that the prophet depicted the future according to the classification in his time, and that when the prophetic gift disappeared, men, such as the Scribes of the New Testament, were employed in the study of the prophetic oracles, and thus fell in an amplified sense under the prophet's meaning. Thus explained, the words clearly point to the increase of Christianity, and the deliverance of the flock from the blind leaders and false shepherds, who presided over them, when Christ appeared upon the earth.

The preliminary remarks were necessary to show, that the very people, who paid the thirty pieces of silver when Christ was betrayed, were foretold; for "*unto them*" in the twelfth verse has reference to the three shepherds, not to the poor of the flock mentioned in the preceding verse. And when we call to mind, that they were to be cut off in a pro-

phetic month, and that shortly after the crucifixion Jerusalem was destroyed, we must admit, that the predictions were circumstantially fulfilled, and that the staff of *brotherhood* was completely broken by the dispersion of the nation. Christ asked them to give him "*his price*"—obedience to his word—belief in his doctrines: they rejected him, and weighed as *his price* to the traitor thirty pieces of silver. More fully to understand the abasement of the transaction, we must revert to Ex. xxi. 32. where we shall see, that he was estimated at the price of a servant.

The potter here mentioned is the one that worked for the temple; and on account either of the necessary quantity, or of the peculiar quality of the clay, his manufacture was situated in the valley of Hinnom. This will appear from a comparison of Jer. xviii. 1. 3—xix. 2. sqq.: hence the gate leading to the valley of Hinnom was called the Potter's Gate. This valley, on account of the idolatrous abominations that had been practised in it, was accounted infamous, and under the second temple was cited as a metaphor of hell. The words, "a goodly price," are used ironically—*egregium scilicet pretium!* and may have referred to Deut. xxxii. 6; and as there was no potter in the house of the Lord, we must prefer to render the passage, and *I cast them in the house of the Lord*

for the potter, i. e. that they might thence be taken to the potter. The law would compel their removal as unclean. The thirty pieces, or shekels of silver, were about two shillings and four-pence of our money, the price only of a slave in former days; and this prophecy was fulfilled, when Judas covenanted to betray the Son of God into the hands of the chief priests; for he received this very price, which at last went to purchase the potter's field.

Every circumstance proves, that this prophecy could have only related to Christ. The small sum was indicative of the contempt of the priests and rulers; and the purchase of the potter's field in the valley of Hinnom not only fulfilled the prediction, but expressed their knowledge, that the money (as the τιμὴ αἵματος [1]) was unclean. But we remark, that Judas literally cast the money "into the house of the Lord," and that it was thence taken as the prophet had described according to the above proposed translation; so that we may rank this among the clearest and most particularizing prophecies, which are to be found in the Old Testament.

CHAP. xii. 8—13. JOHN xix. 34—37.

In the eighth verse of this chapter is a clear refe-

[1] Matt. xxvii. 6.

rence to Ps. viii. 4, 5, and no obscure intimation of the Divinity of Christ, with a comparison of his guidance to that, by which the angel of the Lord, as the Shekinah is called, led the Israelites through the wilderness. The connection of this with the tenth verse is conclusive, as to the propriety of interpreting it respecting the Messiah; for in it are characteristics, which can scarcely be mistaken. Here are expressions which show, that the eleventh chapter of Isaiah, and probably the fifty-third, were present to the prophet. The time is manifestly that of the conversion of the Jews [1], when they will be aware, that the murder was a national crime, and that by their hatred of the Messiah they have become participators of it. Of this event, some have accounted Luke xxiii. 48. a type. This prophecy is quoted, with a change of person not unusual in citations to be found in the New Testament, in John xix. 37; and there appears to have been a sort of retrospect to it in Acts ii. 23.

CHAP. xiii. 7. MATT. xxvi. 31. xxvi. 5, 6.

The subject is pursued in the thirteenth chapter,

[1] The words of Augustine, de Civ. Dei, xx. 30. are excellent commentaries on their purport. "Sicut diximus Judæis, vos occidistis Christum, quamvis hoc parentes fecerint, sic et ipsi dolebunt se fecisse quodammodo, quod fecerunt illi, ex quorum stirpe descendunt . . . . . non igitur dolebunt *reatu* criminis, sed pietatis affectu."

and the sufferings of the Messiah again are brought forward to the view: the first verse relating to the atonement; the sixth and seventh resuming the preceding theme. There can be no doubt that the shepherd, or man, adduced in the seventh verse, was united in the prophet's ideas essentially with the Divine Being, as in the eighth verse of the former chapter. For the word that expresses "fellow" is manifestly taken from the Pentateuch, and passing upwards from its legal and human sense to God, in this place unequivocally proves, that the individual, to whom it is applied, could not be one of a mere earthly nature. The awaking or arising of the sword against a neighbour or fellow was directly contrary to the law; it must therefore relate to an extraordinary dispensation, such as the crucifixion; and it is observable that as the Divine nature is impassible, so here the prophet calls the Messiah a *man*, describing in the same verse, in strong expressions, the Divinity and Humanity of Christ. His words to Pilate[1] seem to bring the passage before us.

No argument can be founded against the introduction of the sword from the preceding reference to the piercing by the spear; because the instruments of death were not unfrequently mentioned one for the other by the Hebrews. Thus

[1] John xix. 11.

Uriah, the Hittite, was said to have been slain with the sword [1], whereas he was killed by an arrow [2] and in the following verse, David mentions the sword, doubtless as the instrument of death κατ' ἐξοχήν. It is, however, needless to multiply quotations in demonstration of the indefinite use of the term; nor would we here have noticed the particular, had not some persons raised a cavil on the change of weapon. But let us more closely examine the prophecy.

Our Saviour was repeatedly called the good Shepherd. Isaiah foretold, that He would feed his flock like a shepherd; and that He would gather the lambs with his arm. Jesus called Himself a shepherd, and his people his flock. "I am," said He, "the good shepherd:" "Awake, O sword, against my shepherd, and against the man that is my fellow," i. e. my equal. Here the Lord of Hosts acknowledges the Shepherd to be his fellow or equal, which proves, that the prophecy could only be fulfilled in the person of the Messiah. He was equal with God the Father, as touching his Divinity, but inferior as touching his humanity—"who, being in the form of God, thought it not robbery to be equal with God [3]." The sheep of this Shepherd were scattered

[1] 2 Sam. xii. 9. [2] 2 Sam. xi. 24. [3] Phil. ii. 6.

at the crucifixion, "every man to his own." The descendants also of those who crucified Him were, no considerable time afterwards, dispersed far and wide. In Matt. xxvi. 31, 32, Mark xiv. 27, the prediction is quoted, in which Christ undeniably specifies Himself as the Shepherd, and the man Jehovah's fellow, who was foretold by Zechariah. It likewise seems to have been a prediction, to which allusion was made on other occasions; such seem to be John xvi. 32. x. 12—15.

So in the succeeding chapter, in which the conversion of Israel, and the second advent of Christ are predicted, from the assertion, that the Lord shall be King over all the earth, and his name *one*, we receive a plain intimation, that the prophet implied, that the Divinity of Christ would then be universally acknowledged, which, compared with the seventh verse of the former, leaves no doubt, that the description then given was designed to assert the co-equality of the Eternal Son with the Eternal Father. This name is Jehovah, THE ETERNALLY SELF SUBSISTENT, which as it cannot be appropriated to a mere man, must connect the Messiah, to whom it is appropriated, with the Divine Essence.

MALACHI.

Of the parentage of Malachi there are no accounts, on which we can rely. Vitringa has shown, that the date of his prophecies must have been after the thirty-second year of Artaxerxes, about the time of Nehemiah's second return from Persia. The thirteenth chapter of Nehemiah compared with Malachi; e. g. Neh. xiii. 30, compared with Mal. iii. 2, 3, and Neh. xiii. 12, with Mal. iii. 10, &c. has been justly alleged, as a proof of the fact.

Some have imagined, that Malachi was a *name of office*, which idea has chiefly proceeded from the Septuagint translators, who have rendered the words ἐν χειρὶ ἀγγέλου αὐτοῦ; and from the Chaldee Paraphrast, who adds to the name, "who otherwise is called Ezra the Scribe." Others have indulged the opinion, that Malachi was the title of the book, taken from chap. iii. 1, just as Bereshith &c. was of Genesis, having been selected as expressive of its chief purport; or as Cocceius says, "μνημόσυνον potissimæ prophetiæ hujus libri, quæ extat: c. iii. 1." The enquiry is however unimportant, nor have we data to determine the true state of the case; for after all our researches, we shall only have discovered, that not any thing is known of Malachi, as an individual; but with the

preceding remarks, Haggai i. 13 may very advantageously be compared. The predictions of the coming of Christ, and the preaching of John the Baptist, who should precede him, are the most remarkable in the book.

PROPHECY.

"Behold I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts." *Chap.* iii. 1.

Again: "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse." *Chap.* iv. 5, 6.

FULFILMENT.

"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee; The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." *Mark* i. 2—4.

Again: "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." *Luke* i. 16, 17.

Again: "But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I

PROPHECY.	FULFILMENT.
	send my messenger before thy face, which shall prepare thy way before thee. Verily, I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist." *Matt.* xi. 9—11.
	"And, if ye will receive it, this is Elias, which was for to come." *Matt.* xi. 14.
	"And his disciples asked him, saying, Why then say the Scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not; but have done unto him whatsoever they listed. Then the disciples understood that he spake unto them of John the Baptist." *Matt.* xvii. 10—13.
CHAP. iii. 1.	MARK i. 2—4.

The prophet Malachi assured the Jews of the advent of the Messiah, by a forerunner, who was to prepare the way for Christ. Isaiah also made the same prediction. "The voice of him," said the prophet, "that crieth in the wilderness! Prepare ye the

way of the Lord, make straight in the desert a highway for your God [1]." The Messiah was to follow the messenger, who is described under the person of Elijah; and all the Evangelists historically verify the prediction. The Jews expected a forerunner; which expectation clearly arose from this prophecy. John the Baptist was the messenger, and the preacher of repentance, who declared that although he was a *prophet*, there was one, who should come after him more mighty than he, who would not baptize the people simply with water, but internally with the Holy Ghost. "The Lord" in this prophecy means the Messiah: which interpretation the Jews, both ancient and modern, admit.

To the preparation of the Messiah's way in this and the corresponding passage in Isaiah, and the Lord's sudden advent to his temple, some have seen an allusion in the words of the Baptist, "Repent ye; for the kingdom of heaven is at hand." How far this may be correct must be left to private judgment. But that the Messenger of the covenant was Christ, who was to be distinguished from the messenger appointed to prepare his way, is obvious from the construction of the verse; and that this messenger of the covenant was a Divine personage, the *Logos* made flesh, is perceptible from the identifica-

[1] Chap. xl. 3.

tion of him with the Lord, or Jehovah, who should come to his temple. The covenant was plainly that of the New Testament, which Christ ratified with his blood, that which broke down the wall of partition between the Jews and Gentiles, and opened the kingdom of heaven to all believers. The temple indeed primarily meant the second temple, that which was erected in the time of Nehemiah, and evidently of this prophet also: but the full scope of the prediction was more enlarged, and had reference to the Christian religion. The designation of this predicted personage in the sequel as the Sun of Righteousness, who was to arise with healing in his wings, leads back our thoughts to the parallel passages in other prophets, and certifies us incontestably, that we correctly apply the words of Malachi to Christ. But the prophet strongly refers to the second advent of Christ likewise, in verses to which we do not extend our discussion, and concludes with a prophecy, which from the first Christian ages has been accounted a præ-indication of John the Baptist, and interpreted in connection with chap. iii. 1 [1].

The Jewish opinions founded in the declaration

[1] With Ch. iii. 2, Eph. vi. 13, Luke xxi. 36, (as verse 34. with part of Mal. iii. 1.) Apoc. vi. 16, 17, correspond. In James i. 17. we likewise retrace v. 6.; St. Paul too alluded to v. 14. in 1 Tim. iv. 8, and St. Peter, 2 Ep. iii. 9. 15, 17. seems also to have referred an idea to the sixteenth verse.

of Malachi, that Elijah would come before the Messiah, are sufficiently known; and even among the ancient Christians an idea prevailed, that the oracle was but partially and primarily accomplished in the Baptist, but would be plenarily and literally fulfilled by the personal appearance of Elijah, the Tishbite, before the general judgment. This the words, "before the coming of the great and terrible day of the Lord" have sanctioned; and some contrasting the future time in Matt. xvii. 11. with the past in the twelfth verse, have inferred, that our Saviour corroborated the expectation. Chrysostom in his fifty-seventh homily on St. Matthew, and Theophylact *in loco* unequivocally make this assertion. Jerome likewise, Augustin, Cyril, Origen, Theodoret, and many more coincided in the opinion. The belief has even passed onwards to the Mahommedans. Its antiquity certainly entitles it to respect.

TYPES.

WE come now to consider the second division of our work—TYPES. To avoid overstraining this subject, it will be necessary to adhere strictly to Scripture, because something more is required than a mere *resemblance* of one thing to another to constitute a type. A type must emphatically be *designed* by God to prefigure something future; and unless we have this authority, we are not warranted to designate it a type [1].

[1] Bishop Marsh's observations upon Types are very acute and valuable. He writes thus in his sixth Lecture on the Interpretation of the Bible. "To constitute one thing the *type* of another, as the term is generally understood in reference to Scripture, something *more* is wanted than mere *resemblance*. The former must not only *resemble* the latter, but must have been *designed* to resemble the latter. It must have been so designed in its *original institution*: it must have been designed as something preparatory to the latter. The type, as well as the antitype, must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine providence. It is this *previous design*, and this *pre-ordained connexion*, which constitute the relation of type and

Were not this rule to be strictly observed, men of heated imaginations would be constantly attempt-

antitype. Where *these* qualities fail, where the *previous design* and the *pre-ordained connexion* are wanting, the relation between any two things, however similar in themselves, is not the relation of *type* and antitype. The *existence*, therefore, of that previous design and pre-ordained connexion must be clearly established, before we can have authority for pronouncing one thing the *type* of another. But we cannot establish the existence of that previous design, and pre-ordained connexion, by arguing only from the *resemblance* of the things compared. For the qualities and circumstances, attendant on *one* thing, may have a close resemblance with the qualities and circumstances attendant on *another* thing, and yet the things *themselves* may be devoid of all connexion. How then, it may be asked, shall we obtain the proof required? By what means shall we determine, in any given instance, that what is *alleged* as a type was really *designed* for a type? Now the only *possible* source of information on this subject is Scripture itself. The only *possible* means of knowing that two distant, though similar historic facts, were so connected in the general scheme of Divine Providence, that the one was *designed* to prefigure the other, is the authority of that Work, in which the scheme of Divine Providence is unfolded. Destitute of *that* authority, we may confound a resemblance, *subsequently observed*, with a resemblance *pre-ordained;* we may mistake a comparison, founded on a mere accidental parity of circumstances, for a comparison founded on *a necessary and inherent connexion*. There is no other rule, therefore, by which we can distinguish a *real* from a *pretended* type, than that of Scripture itself. There are no other *possible means*, by which we can *know* that a previous design, and a pre-ordained connexion *existed*. Whatever persons, or things therefore, recorded in the *Old* Testament were expressly declared by Christ, or by his Apostles, to have been designed as *pre-figurations* of persons or things relating to the *New* Testament, such persons or things, so recorded in the former, are types of the persons or things,

ing to produce types from the Old Testament, without the slightest authority or *designation* by God. We grant that it is an interesting occupation; yet is it one, which is likely to give exercise to the fancy; and more judgment, than that which often falls to the lot of man, is requisite, to keep the mind from erring, especially if it be not directed by that, which alone cannot err. It requires the assistance from on high to keep it from wandering among "the hidden things of God," and from deducing from the simple testimony of truth unwarrantable speculations. An apparent connexion and a casual resemblance are nothing without the determinate authority of the Bible; but when the thing prefigured possesses both, how greatly does the type add to the evidence of Christianity! Types may thus be considered as a *part* of the foundation, upon which Christianity rests, or rather as the substructure upon which the truth of a revelation is

with which they are compared in the *latter*. But if we assert, that a person or thing was designed to prefigure *another* person or thing, where no such prefiguration has been declared by *Divine authority*, we make an assertion, for which we neither *have*, nor *can* have, the slightest authority. And even when comparisons *are* instituted in the New Testament, between antecedent and subsequent persons or things, we must be careful to distinguish the examples, where a comparison is instituted merely for the sake of *illustration*, from the examples, where such a connexion is declared, as exists in the relation of a type to its antitype."

built. The evidence of a revelation is derived from the internal truth it affords, and the external truth, with which it is connected. Types are a *part* of the internal evidence, and form a *segment* of the *circle*, in which Christianity is confined. Yet their evidence is distinct; and though but shadows, they are emblems of important substances, and kept up like prophecy the expectations of the Messiah. Abraham saw the day of Christ and was glad; types and prophecy animated his hopes; and upon the evidence they afforded, he, with the eye of faith, looked forward to the redemption, which, through them, was promised to the world. Still there was no confusion in the evidences; each bore its own testimony, and each substantiated the truth, not only of a partial revelation from God, but of the whole Christian religion.

But what is a type? A type is a rough draught, an emblem, a model, a figure, a representation, a symbol of something future; though in a *spiritual* sense, the representation must be *designed* by God to prefigure a future thing[1]. Thus the Israelites were typical

[1] "A type is a rough draught, a less accurate model, from which a more perfect image or work is made. Types, or typical prophecies, are things, which happened and were done in ancient times, and are recorded in the Old Testament, and which are found afterwards to describe or represent something, which befell our Lord, and which relates to Him and to his Gospel. . . .

of the Christians. St. Paul thus writes [1]: "Moreover, brethren, I would not, that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat; and did all drink of the same spiritual drink: for they drank of that spiritual Rock, that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, (or as the Greek has it, our types or figures, τύποι,) to the intent we should not lust after evil things, as they also lusted." Again, (v. 11,) "Now all these things happened unto them for ensamples; (or types,) and they were written for our admonition, upon whom the ends of the world are come." Here we have the express declaration of Scripture; and thus are we authorized in considering the Israelites typical of the Christians. Again, the Lamb which was offered as a sin-offering under the law, was a type of the Lamb, that atoned for sin under

Unless we have the authority of the Scriptures of the New Testament for it, we cannot conclude, with certainty, that this or that person, or this or that thing, mentioned in the Old Testament, is a type of Christ, on account of the resemblance, which we may perceive between them; but we may admit it as probable."—*Jortin's Remarks*, Vol. i. p. 121, 122.

[1] 1 Cor. x. 1—6.

the Gospel. John the Baptist called Christ *the Lamb* of God. And St. Peter tells Christians, that they are redeemed by the blood of Christ, as of a *lamb*. Here again we have the authority of Scripture for concluding, that the Lamb sacrificed under the law was a type of Christ. And what could more forcibly keep alive the expectations of the Redeemer, than prophecy and types? Types were expressly and designedly appointed by God to remind the people of the redemption, which He would effect through his Son. Indeed, were all analogy between the type and antitype to be destroyed or discredited, a large portion of the Old Testament would become unintelligible and sealed. Had not the outward form under the old dispensation of remitting sin a further meaning, and one of a more exalted character, it almost would appear unworthy of the direction of Deity. But it shadowed forth the greatest work, that God ever accomplished or humanity could conceive—even the redemption of man by the death of His Son. It figured the great atonement, that required the *life* of Jesus, which He willingly poured out amid the agonies of the Cross. The representation was lively; the type not to be mistaken.

But there is another consideration with respect to types, equally important and valuable. Types keep

up the connexion of the Testaments, and thereby prove the inspiration of the authors of the several books. By types evidence of truth is added to each. The New Testament substantiates the shadows of the Old, and the Old figures the important realities contained in the New. Distinct as the evidence is, the connexion is determinate and valuable, because it shows the *design* of the Almighty. The books in the Old and New Testaments were written by different authors, with slight exceptions, and at times far distant, yet they all bear upon the same point; they all intrinsically show inspiration, by the strong connexion between them. The Old Testament is a continued history. Its grand point is to *figure* the Messiah. Till the delivery of the Gospel it was sealed. Both to the Jews and the Greeks it was incomprehensible. To the one it was foolishness—to the other a stumbling-block. It contained a treasure that was closed from the gaze of the world, valuable as it was inexhaustible. The Gospel was the key, that unlocked the great mysteries of that important treasure house. Thus the one was important to the other, because the one proved the truth of the other. The lock, if we may so simply express ourselves, was of no use without the key, or the key without the lock. The connexion was invaluable. The use of each was indisputable. Both are sealed, unless the one be applied to open the other. The

New Testament contains mere facts, supported by their own internal evidence. The Old veiled prophecies and figures. This is their character apart. But the Bible must be received as a whole. The Scriptures must not be divided or garbled, or an instant destruction fastens upon their contents. We must regard the Old Testament, as containing truths the most important; and the New, as unravelling their mysteries. Types could not have been understood, had not the Gospel explained their meaning. A doubt must have for ever hung upon them, and the mystery would have been incomprehensible.

We make these observations, simply to show the immediate connexion of the Testaments, and the dependency of the one book upon the other. It is this dependency, that establishes the truth of each, and works out the evident *design* of God, to vouchsafe to his creatures a revelation, which by its own internal evidence establishes its verity; that verity is increased by external evidence.

But, although there is a discernible distinction, and an independent character existing between the Old and New Testaments, the connexion is equally as strong; the mystery cannot be explained or understood by the finite mind. Great indeed is the mystery of Godliness.

The *prophetic* character resting upon Types, is worthy of observation; and this character differs as much from prophecies, and is as independent, yet connected in purpose, as the Old and New Testament. The independency reveals the truth, the connexion establishes it. But an examination only of the several types of the Messiah can exemplify the force of these observations. It would be impossible to notice all the types connected with Christianity; a few *symbolizing* the Messiah will be sufficient for our purpose [1].

[1] To show the great abuse that may be made of allegory, and the extent to which it may be carried, Bishop Marsh introduces into his lectures the following extraordinary document. "Men," says he, "who are little versed in the history of biblical interpretation, and have never witnessed the *wonders*, that are done by the aid of allegory, will be surprised perhaps to hear, that the supremacy of the pope has been discovered in the first chapter of Genesis. The interpreter, who made this discovery, was himself a sovereign pontiff, and one who exercised that supremacy with *unlimited sway*. It was Pope Innocent the Third; the same who excommunicated King John of England, and who threatened even the Emperor of Constantinople. For this purpose he addressed to him a Latin epistle, in which he quoted from the first chapter of Genesis the passage relating to the two great lights, the greater light to rule the day, the lesser light to rule the night. 'By these two *lights*,' said he, 'are meant the office of *Pope*, and the office of *King*; by the *greater* light is meant the *former* office, by the *lesser* light the *latter* office; so that as the light which rules the day is superior to the light which rules the night, the dignity of *Pope* is superior to the dignity of the King.' Lest this interpretation should appear incredible, I will," says Bishop Marsh, "give the words of the

TYPICAL PERSONS, &c.

Adam—Noah—Abraham—Melchisedek—Hagar—Ishmael—Isaac—Jacob—Joseph—Moses—the Paschal Lamb—the Rock—the Manna—the Brazen Serpent—the Tabernacle—the Altar—the Brazen Laver—the High Priest—Joshua—Samson—David—Solomon—Jonah.

original Epistle. Pope Innocent III. then, having quoted from the Latin Vulgate, '*Fecit Deus duo luminaria magna*, luminare majus, ut præesset diei, et luminare minus, ut præesset nocti,' subjoined the following interpretation: 'Id est, duas dignitates instituit, quæ sunt, Pontificalis auctoritas, et Regalis Majestas. Sed illa, quæ præest diebus, id est, spiritualibus, major est alterâ, quæ noctibus, id est, carnalibus; ut quanta est inter solem et lunam, tanta inter Pontifices et Reges differentia cognoscatur.' Now this allegorical interpretation, absurd as it may appear," observes the Bishop, "is not *more* absurd, than many which are vented in the *present* age. It is, however, absurd *enough*: for the comparison is not only unwarrantable, but is an inversion of the truth. The things *spiritual*, and the things *carnal*, to which reference is here made, should have *changed* their position; the luminaries should have been transposed. For *spiritual* dominion, whether exercised by the Pope, or by those who *resemble* him, is not a power that rules *the day*, but a power that rules *the night*."

The following Table, which presents a *few* typical things, will show the strong *connexion* between the two Testaments:—

TYPE.	ANTITYPE.	OLD TESTAMENT.	NEW TESTAMENT.
The Ark.	The Church.	Gen. vi. 14.	Heb. xi. 7.
Jacob's Ladder.	Divine Providence.	Gen. xxviii. 12.	John i. 51.
The Burning Bush.	The Church.	Exod. iii. 2.	Acts vii. 30.
Saving of eight persons in the ark.	Baptism.	——	1 Pet. iii. 20, 21.
Pillar of fire and cloud.	Divine Providence.	Exod. xiii. 21.	——
Sacrifice.	Atonement.	Gen. iv. 3—5.	Heb. ix. 13, 14.
Rainbow.	The Glory on the Head of Christ.	Gen. ix. 13.	Col. iii. 4. Rev. x. 1.
The Golden Candlestick.	Seven Churches.	Exod. xxxvii. 17.	Rev. i. 20.
Veil of Moses.	Transfiguration.	Exod. xxxiv. 33.	Matt. xviii. 1—8.
Passover.	Eucharist.	Exod. xii.	Matt. xxvi. 26.
The Lamb.	Christ.	Exod. xii. 3.	John i. 29.
Scape Goat.	Christ.	——	——
Red Heifer.	Christ.	Exod. ix. 2.	Heb. ix. 13, 14.
Jubilee.	Redemption.	Lev. xxv. 10.	Matt. xi. 4, 5.
Canaan.	Heaven.	Numb. xiv. 24.	Heb. iv. 9.
Cities of Refuge.	Redemption.	Numb. xxxv. 13.	Heb. vi. 18.
Tabernacle.	Heaven.	Exod. xxvi. 1.	Heb. viii. 2.
Holy of Holies.	Highest Heaven.	Exod. xxviii. 29.	Heb. ix. 24.
Ark of the Covenant.	Covenant between God and his People.	Numb. x. 13.	Heb. ix. 1—9. Heb. xii. 24.
The Mercy Seat.	Propitiation.	Exod. xxv. 17.	1 John ii. 2.
Cherubim.	Angels that "stand before God continually."	——	Matt. xviii. 10. Heb. i. 4.
The Shekinah.	"God manifest in the flesh."	Numb. vii. 89.	1 Tim. iii. 16.
The Golden Candlestick.	The Church [1].	Exod. xxv. 31, 32.	Matt. v. 15.
Circumcision.	New heart.	Gen. xvii. 11.	Gal. v. 6. Gal. vi. 15.
The veil of the temple.	The Humanity of Christ.	Exod. xxvi. 31—33.	Matt. xxvii. 51.

[1] The Golden Candlestick may be typical of the Church, which has not the light it shows, from itself, but only holds it forth from Christ.

The first man ADAM was a remarkable type of the Messiah. The testimony of Scripture is exceedingly full and satisfactory. St. Paul, in his Epistle to the Romans, says, (ch. v. 14,) "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Again, (ver. 19,) "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." In his first Epistle to the Corinthians, he writes, "For as in Adam all die, even so in Christ shall all be made alive." (Ch. xv. 22.) Again, in the same Epistle and chapter, (ver. 47,) he says, "The first man (Adam) is of the earth earthy, the second man (Christ) is the Lord from heaven."

These texts clearly show the strong analogy between Adam and Christ, and warrant the conclusion, that Adam was a remarkable type of Christ. Adam stood in Paradise as the representative of the whole world. Upon him depended future misery or eternal bliss. By his act the world was to receive the one or the other. The human race was dependent upon him. The destiny of millions upon millions then unborn was in the keeping of the first Adam; with a freedom of will, to cast it on the one side or the other, was he endowed by the Almighty. But

alas! it terminated in the discomfiture of the world; sin was introduced by the unhappy seduction of the evil one, and every child of the apostate felt the evil and obnoxious consequences—universal sin and condemnation. Thus Adam was the author of the sin of the world. He made all sinners. But the merits of Christ were co-extensive with the sin of Adam. "Judgment came upon all men."—"The free gift came upon all men." "Many were made sinners"—"Many were made righteous." "As in Adam all die,—so in Christ shall all be made alive." The whole human race were sinners by the *disobedience* of Adam: the whole human race were redeemed by the obedience of Christ [1].

The argument of St. Paul must have been attended with a peculiar force respecting this typical relationship of Adam to our Saviour; for that Adam

[1] Bishop Tomline writes thus pointedly:—"Whatever the words 'all men' and 'many' signify when applied to Adam, they must signify the same when applied to Christ. It is admitted, that in the former case the whole human race is meant; and consequently in the latter case the whole human race is meant also. The force of the argument is destroyed, and the most acknowledged rules of language are violated, by so interpreting this passage, as to contend, that all men are liable to punishment on account of the sin of Adam, and that a few only are enabled to avoid that punishment through the death of Christ. Nay, we are even told, that 'where sin abounded, grace did much more abound;' and how can this be, if sin extends to all, and grace is confined to a part only of mankind?"

was believed in that age to have been a type of the Messiah, who in the Jewish books is sometimes called the second Adam, is too well known to require a demonstration by quotations. Those, however, who may be desirous of verifying our assertion, will discover the required proof in Cabbala Denudata and Eisenmenger's Entdecktes Judenthum. But how could it have been otherwise? The prophetic institutions long before the captivity had studied the types of the law, and pondered on the antecedent prophecies, as Daniel describes himself to have meditated on those of Jeremiah, and thus formed conceptions of the character of the promised Messiah; and in later times, when Pharisaism sprang up, and with it an uncontrollable spirit of allegorizing, the just bounds within which the national studies seem formerly to have been confined, were broken down, and the fanciful was largely added to criteria defined of old. But to revert to our example: can it be imagined, that with the disposition to argue from the past to the future, from legal types and ancient events to things expected in the days of the Messiah, which we find in all the Jewish writings, the promise made to Eve of a Restorer immediately after the lapse of herself and Adam, should not have been fixed for completion in the Messiah? and that He, at least by the Pharisaic school, should not have been brought on that account

into a striking contrast with Adam the transgressor, much in the same way, as we find St. Paul drawing the contrast between him and Christ? The Apostle therefore, purifying and ennobling these prevalent notions, and showing the exact fulfilment of the promise in our Saviour, beyond all doubt afforded to those who heard him, and to those conversant with Jewish opinions, to whom he wrote, an evidence far more overpowering than we, from our little acquaintance with the habits and preconceptions of the people, can sketch to ourselves.

But there are other strong analogies between the two Adams: the first was of an earthly nature—the second of a spiritual. The first became subject to the grave—the second conquered the grave. The first entailed the usual antecedents of the grave—the second brought an antidote to their pains. The first destroyed the life—the second brought life and immortality. The first Adam was made "a living soul" —the second Adam was made "a quickening spirit." Into the first Adam was breathed by his Creator, a soul — into the second, at his conception, Divinity. The first Adam was formed beyond the bounds of the garden of Eden, and afterwards transferred to it—the second was born in Bethlehem of Judah, and afterwards entered the Holy City. The first Adam was welcomed at his birth by celestials:

the second received the announcement of angels. The first Adam had power over all the created beings of Paradise—the second had dominion over the whole world. The first Adam received a bride, formed from himself—the second established himself a Church, which was his bride. The first Adam grieved when he saw the consequences of sin—the second for sin suffered on the cross. The first Adam, when conscious of disobedience, hid himself among the trees of the garden—the second, when about to expiate the sins of the world, retired to the garden of Gethsemane. But we might carry these analogies to a great length, were it necessary; but those which we have given are sufficient to show, how remarkably the first man Adam was typical of the second Adam, Christ.

After the promise of a Redeemer, the expectation of the Messiah was great. Thus, as we have already noticed, Eve expected to give him birth. Lamech entertained the same hope, evidently by the name he gave his Son: "And he called his name NOAH, (*i. e. Repose* or *Rest*,) saying, This shall console us from our toil, and from the pain of our labours from the ground, which Jehovah hath cursed[1]." But the expectations of Lamech were disappointed. Noah

[1] Gen. v. 28, 29.

was not the promised seed, but only a type of the great Conqueror who should bruise the serpent's head.

The scriptural points of typical analogy between Noah and Christ relate partly to his times, and partly to his character. With respect to the former, the long-suffering of God towards the impenitent race, whose impiety finally caused them to be overwhelmed by the flood [1], is compared to Christ's long-suffering towards sinners after his invitation to repentance and blessedness by his Gospel; and the destruction that came upon the old world, from which Noah was saved [2], is exhibited as præfigurative of the destruction which God shall finally pour out upon the ungodly, but from which his faithful servants shall be preserved. In Matt. xxiv. 37, also, the coming of the Son of Man in power and great glory to judge the world, is antitypically compared to the day when Noah entered the ark: and that state of false security and depravity, in which they who despised his warning voice were found, when the fountains of the great deep were suddenly broken up, and the windows of heaven discharged the flood upon a world of ungodly men, is mentioned as præfigurative of that in which sinners

[1] 1 Pet. iii. 20. [2] 2 Pet. ii. 5.

will be, when Christ shall appear with the voice of the archangel, and with the trump of God. The other typical points are vested in his character.

Noah was "a preacher of righteousness [1]." Christ exhorted men to repent; his sermon on the mount is sufficient to give Him also the title. Noah was "perfect in his generations,"—Christ was "without sin." Noah prepared an ark to the saving of his house—Christ founded a Church for the protection of his disciples. Noah warned the world against the impending destruction—Christ warned it against the second desolation. Noah saw the people, after his warnings, "eating and drinking, marrying and giving in marriage,"—Christ looked into futurity, and saw the scoffers in the last days, which are described by St. Peter [2]. Noah became "an heir of righteousness," which is by faith,—Christ was the Son of God, and the bestower of that righteousness. Thus the scriptural evidence is ample to show how this patriarch was a type of the Messiah. The following quotation appears to be decisive. "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is,

[1] 2 Peter ii. 5. [2] 2 Peter iii. 3—8.

eight souls were saved by water. The like *figure* (ἀντίτυπον) whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ [1]."

The patriarch ABRAHAM was a very remarkable type of Christ. Having proceeded with his family from Ur, the name of which induces us to suppose the religion of its inhabitants to have been either the Sabæan or the simple pyreal, as far as Haran, on his way to Canaan, he received there a divine injunction to settle in Canaan, with a promise which was fully performed in the days of the Messiah. Having largely discussed it in our consideration of the prophecies, we here revert to it, in evidence of the typical analogies, which we shall notice. The blessing of Melchisedek is the first in the order of typical events. The ancient fathers trace in the presentation of the bread and wine a religious rite symbolical of the Eucharist; but as St. Paul has not adduced it, we shall not dilate upon the argument. The Apostle alludes to the name of Melchisedek, which we have reason to believe was one simply titular, and expressive of his priestly office; consequently, Melchisedek does not occur in the genea-

[1] 1 Pet. iii. 20, 21. where the translation should have been "baptism, the antitype to which," &c.

logies, and thus affords scope from the meaning of the word for the typical parallel which the Apostle instituted. "First being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually[1]." As such he was like unto the Son of God, and abideth a priest continually, his priesthood being that which Christ exercised and confirmed. Of this typical analogy the antient Hebrews were decidedly aware, as the book of Psalms certifies us.

The history of Hagar and Ishmael, and the birth of Isaac were likewise allegorically collated with the Jewish and Christian dispensations, or the covenant from Mount Sinai, and that ratified by Christ; the son of the bondwoman being figurative of the law, and the son of the freewoman of the promise, whereby we are made free. St. Paul, in the fourth chapter of his Epistle to the Galatians, has impressed this reference of personages with his authority; therefore we must perceive by the solution given, that such was the distant meaning of the divine command: and though we cannot *strictly* denominate

[1] Heb. vii. 2, 3.

the reference typical, the allegorisation closely approaches to such a similitude.

In the rite of circumcision the Apostle saw a type of the circumcision of the heart—of that pure and holy life which should characterize Christianity; and as it was the sign of the covenant made with Abraham, the early Church accounted it a type of baptism. Also in the change of name from Abram to Abraham, they saw a type of the universality of the Christian religion. In Zoar too, where Lot found refuge, ecclesiastical writers have discovered a type of salvation, which is not sanctioned in the New Testament.

But the intended offering of Isaac has been rightly accounted typical of Christ, at which St. Paul may have glanced, when he speaks of God not sparing his own Son, but with Him freely giving us all things; and in this type it is observable, that Moriah, which was its scene, was, according to the best critics, the spot on which the temple was built. From James ii. 21. sqq. it is clear, that the patriarch's obedience and belief were accounted to him for righteousness; and with this righteousness St. Paul compares justification by faith, just as St. James vindicates works in opposition to false doctrines, which had sprung up. If any thing were wanting to the perfection of

this type, it would have been fully supplied by the ram, which Abraham offered in the place of his son.

To sum up the typical coincidences with respect to Christ, or Christian doctrines and ceremonies, exhibited to us in the life of Abraham, we observe that Abraham came from his own country into a land that God showed him—that Christ was *sent* by God, in the fulness of time, into the world: that Abraham was the Father of a great nation—that Christ was the author of the Christian religion, by whom was fulfilled the promise made to Abraham, that in him all nations should be blessed: that Abraham's name, by the promise of God, became great—that Christ's name was great; Wonderful, Counsellor, the Mighty God, the Prince of Peace: that Abraham received the peculiar blessing of God—that the heavens opened and an especial blessing rested upon the Son of God: that Abraham left the barren land, and went into Egypt—that God out of Egypt called Christ his Son: that Abraham dwelled in the land of Canaan—that Christ's abode was heaven, of which Canaan was a type: that God made a covenant with Abraham—that He also made a covenant in Christ: that Abraham was tempted of God—that Christ was tempted by Satan: that Abraham resisted the temptation—that Christ did the same: that an

angel called out of heaven to Abraham—that from heaven did a voice come to Christ. But after all, these are analogies, which could be carried almost to an endless extent; yet as the old dispensation commenced with Abraham, and the New with Christ, we are required to be discursive.

The promise made to Abraham by God appears to contain more than the mere words at first shew. From St. Paul [1], we learn that the covenant of grace was included, respecting the redemption of the soul. It was *pre-ordained* and *designed* by God, that Abraham should be the father of a great nation, and to him He gave "the covenant of circumcision," but Christ was "a Mediator of a better covenant." To Abraham and his seed were the promises made. He saith not, "And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom

[1] Rom. iv. 11—18.

the promise was made; and *it was ordained* by angels in the hand of a Mediator[1]."

The life of JACOB, in the point of view in which we must here consider it, is not so replete with distinguishing particulars, as that of his grandfather Abraham. It is, however, remarkable on account of the Messiah having arisen from his line, in preference to that of Esau, and on account of the typical force which St. Paul gave to the rejection of the latter, and of the selection of the former. "For this is the word of promise," says he, "At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid[2]!" The real bearing of the Apostle's argument goes not in support of the exclusive doctrines with respect to individuals, which have been founded upon the circumstance, as the connexion in Malachi,

[1] Gal. iii. 16—19. [2] Rom. ix. 9—14.

"I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness [1]," superabundantly convinces us; and even to those, who have not studied the *tropical* style of the Hebrews, it will be evident, that the idea of hating in this case is a mere *meiosis;* when they recollect that one Evangelist speaks of a man hating his father and mother, but another of *loving them less*, which is the real sense in both passages. Esau had profanely sold his birth-right,—profanely, because the priesthood was in those days attached to it,—and he was by disposition a wild marauder: but Jacob was devoted to pastoral pursuits, and domestic life; therefore having also acquired the priesthood by Esau's impiety, he was not only duly elected to the blessing, but was the best fitted to continue the particular line, from which Christ should spring. For, as far as we can judge, all those patriarchs who transmitted this line were also priests of the Most High God.

Such in this case was the purpose of God according to election [2]; hence too the Divine Præscience

[1] Ch. i. 2, 3.

[2] Rom. ix. 11.

enacted[1], that the elder should serve the younger. But the blessing, the full blessing, which Esau obtained from Isaac, is a demonstration, that his rejection was from the honour of being an ancestor of the Messiah, not an individual rejection from temporal blessings or from the Divine mercy, as some have too hastily supposed.

In the history of JOSEPH are many clear types of Christ; but there are so many striking coincidences besides, that we cannot pass them by, although we have not a direct authority to pronounce them actually typical of him. The separation of Joseph from his brethren, for the purpose of a high dispensation of Providence, has thus been compared to Christ's separation for the purpose of his office; nor indeed incorrectly: yet, when it is applied to Christ in his character of a Nazarene, it is forgotten that there exists no evidence, that Christ was one according to the requisitions of the Mosaic Law; the passage in St. Matthew, from whence the idea proceeded, having evidently related to those prophetic annunciations, which described our Saviour as a Branch.

There is decidedly an extraordinary analogy in

[1] Gen. xxv. 23.

the two histories. Joseph was the beloved son of his father—God himself pronounced Jesus to be his beloved Son, in whom he was well pleased. Joseph was hated by his brethren—Jesus "came to his own, and his own received him not." The same language was used both to Jesus and to Christ, "Come, let us kill him." Joseph was sold for money—so was Christ. Joseph was forced to go down into Egypt—so was Christ. Joseph was numbered with transgressors—so was Christ. Joseph suffered with Pharaoh's butler and baker, one of whom was saved—Jesus suffered with two thieves, of whom one was saved in a far higher sense. The corn also, which Joseph sold, has been cited in comparison with that bread of life, which our Saviour brought from heaven; and the genuflexions in honour of the former have been accounted typical of that universal homage, that bending of every knee at the name of Jesus, which is due to his Divine dignity. So also Joseph was exalted after his sufferings; and after those which he endured Jesus ascended into the glory of his father. Joseph was tempted by the wife of Potiphar, and resisted the temptation—Jesus was tempted by the Devil, and also resisted it. Joseph was about thirty years old when he took office in Pharaoh's house—Christ was about thirty years old when he entered on his public ministry. Joseph "knew his brethren" — Christ knew his

own, as a faithful shepherd knoweth his sheep. "I am Joseph," said he to his brethren—"Thou sayest," said Jesus, when they demanded of him, whether he was the Christ, which signifieth *I am*. Joseph received the especial blessing of his father—the heavens opened, and a blessing descended upon the Son of God. But we might carry these resemblances to a great extent: sufficient however have been adduced to substantiate the shadow or type. The fifteenth and two following verses of the 105th Psalm are satisfactory, and authorize us to fix the above observations on a sure basis. "Touch not mine anointed, and do my prophets no harm. Moreover, he called a famine upon the land; he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant." The word *man* has been translated *eminent man*, and answers well to Joseph, who was a great deliverer of his brethren, even as Christ also was a great deliverer of his people.

Moses, perhaps, was the most remarkable of the types of the Messiah. Eusebius[1], treating of the prophecies concerning Christ, produces first that of Moses; and then asks, which of the prophets after

[1] Eusebii Demos. Evangel. lib. iii. cap. 2. p. 90—94. Ed. Paris, 1628. These observations are introduced in Bishop Newton's valuable "Dissertations on the Prophecies."

Moses, Isaiah for instance, or Jeremiah, or Ezekiel, or Daniel, or any other of the twelve was a lawgiver, and performed things like unto Moses? Moses first rescued the Jewish nation from the Egyptian superstition and idolatry, and taught them the true theology. Jesus Christ, in like manner, was the first teacher of true religion and virtue to the Gentiles. Moses confirmed his religion by miracles; and so likewise did Christ. Moses delivered the Jewish nation from Egyptian servitude; and Jesus Christ all mankind from the power of evil demons. Moses promised a holy land, and therein a happy life, to those who kept the law; and Jesus Christ a better country, that is a heavenly, to all righteous souls. Moses fasted forty days; and so likewise did Christ. Moses supplied the people with bread in the wilderness; and our Saviour fed five thousand at one time, and four thousand at another, with a few loaves. Moses went himself, and led the people through the midst of the sea; and Jesus Christ walked on the sea, and enabled Peter to walk likewise. Moses stretched out his hand over the sea, and the Lord caused the sea to go backward; and our Saviour rebuked the wind and the sea, and there was a great calm. Moses's face shone, when he descended from the mount, and our Saviour's did shine as the sun in his transfiguration. Moses by his prayers cured Miriam of her leprosy, and Christ, with greater

power, by a word healed several lepers. Moses performed wonders by the finger of God; and Jesus Christ by the finger of God did cast out Devils. Moses changed Oshea's name to Joshua; and our Saviour changed Simon's to Peter or Kephas. Moses constituted seventy rulers over the people; and our Saviour appointed seventy disciples. Moses sent forth twelve men to spy out the land; and our Saviour twelve apostles to visit all nations. Moses gave several excellent moral precepts; and our Saviour carried them to the highest perfection.

Dr. Jortin [1] has enlarged upon these hints of Eusebius, and made several improvements, and additions to them. Moses in his infancy was wonderfully preserved from the destruction of all the male children—so was Christ. Moses fled from his country to escape the hands of the king—so did Christ, when his parents carried him into Egypt. Afterwards "the Lord said to Moses in Midian, Go, return into Egypt; for all the men are dead, which sought thy life [2];"—so the angel of the Lord said to Joseph in almost the same words, "Arise, and take the young child, and go into the land of Israel; for they are dead, which sought the young child's life [3]," pointing Him out as it were for that prophet, who should arise like unto Moses. Moses refused to be

[1] Remarks on Ecclesiastical History, vol. i. p. 203—222.
[2] Exod. iv. 19. [3] Matt. ii. 20.

called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God—Christ refused to be made king, choosing rather to suffer affliction. Moses, says St. Stephen, "was learned (ἐπαιδεύθη) in all the wisdom of the Egyptians;" and Josephus says[1] that he was a very forward and accomplished youth, and had wisdom and knowledge beyond his years; just as St. Luke observes of Christ, that he "increased (betimes) in wisdom and stature, and in favour with God and man," of which his discourses in the temple with the doctors, when he was twelve years old, were proofs. Moses contended with the magicians, who were forced to acknowledge the Divine power, by which he was assisted—Christ ejected the evil spirits, and received the same acknowledgments from them. Moses was not only a lawgiver, a prophet, and worker of miracles, but as it were a king and a priest—in all these offices the resemblance between Moses and Christ was singular. Moses brought darkness over the land—the sun withdrew his light at Christ's crucifixion: and as the darkness which was spread over Egypt was followed by the destruction of the first-born, and soon by that of Pharaoh and his host; so the darkness at Christ's death was the forerunner of the destruction of the Jews. Moses foretold the calamities, which would befal the nation for their disobedience—so

[1] Ant. Jud. ii. 9.

did Christ. The spirit which was in Moses was conferred in some degree upon the seventy elders, and they prophesied; Christ conferred miraculous powers upon his seventy disciples. Moses was victorious over powerful kings and great nations; so was Christ by the effects of his religion, and by the fall of those who persecuted His Church. Moses conquered Amalek by holding up both his hands; Christ overcame his and our enemies when his hands were fastened to the cross. Moses interceded for transgressors, and caused an atonement to be made for them, and stopped the wrath of God; so did Christ. Moses ratified a covenant between God and the people by sprinkling them with blood; Christ with his own blood. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book; Christ did more, he died for sinners. Moses instituted the passover, when the Lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction; Christ was prefigured in that paschal Lamb. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wounds; that serpent was a type of Christ. All the affection of Moses towards the people, all his cares and toils on their account, were repaid by them with ingratitude, murmuring, and rebellion; the same returns the Jews made to Christ for all his

benefits. Moses was ill used by his own family; his brother and sister rebelled against him; and there was a time, when Christ's own brethren believed not in him. Moses had a very wicked and perverse generation committed to his care and conduct; to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavours to make them obedient to God, and to save them from ruin; but in vain: in the space of forty years they all fell in the wilderness, except two. Christ also was given to a generation not less wicked and perverse; his instructions and his miracles were lost upon them, and in about the same space of time, after they had rejected him, they were destroyed. The people could not enter into the land of promise, till Moses was dead; by the death of Christ the kingdom of heaven was opened to believers. In the death of Moses and Christ there is also a partial resemblance of circumstances. Moses died, in one sense, for the iniquities of the people; their rebellion occasioned his death, and drew down the displeasure of God both upon them, and upon him. Moses went up, in the sight of the people, to the top of mount Nebo, and there he died, when he was in perfect vigour, when "his eye was not dim, nor his natural force abated." Christ suffered for the sins of men, and was led up, in the presence of the people, to mount Calvary, where He died in the

flower of his age, and when he was in his full natural strength. Neither Moses nor Christ, as far as we may collect from sacred history, ever ailed, or felt any bodily decay or infirmity, which would have rendered them unfit for the toils they underwent; their sufferings were of another kind. Moses was buried, and no man knew where his body lay; nor could the Jews find the body of Christ. Lastly, as Moses a little before death promised *another prophet*, so Christ promised *another Comforter*.

The same writer concludes: "Is this similitude and correspondence in so many things between Moses and Christ the effect of mere chance? Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of God."

To the above observations we may add a few more. "The law was given by Moses," saith Scripture; "but grace and truth came by Jesus Christ [1]." Now we know, that the law was our schoolmaster to bring us to Christ [2], or was a preparative to the

[1] John i. 17. [2] Gal. iii. 24.

Gospel; and he who introduced the one was a type of Him who introduced the other. But after that faith is come, we are no longer under a schoolmaster. The twenty-third verse of the 106th Psalm speaks of "Moses his chosen" standing "in the breach." This immediately conveys the idea of a Mediator, as indeed Moses was between God and the Israelites, when the Law was given, according to the covenant, which God made with Abraham, Isaac, and Jacob: but Jesus was "the Mediator of a better covenant." He was the Mediator between a disobedient people and an offended Deity. The covenant was made through the intercession of the Son, and the terms were, "he that believeth, and is baptized, shall be saved[1]." The covenants indeed were different, but the very difference constituted the type, inasmuch as the substance differs from the shadow—the type from the antitype. The resemblance between Moses and Christ is emphatically marked in the following prophecy. "I will raise them up a prophet from among their brethren, like unto thee; and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him[2]." It must be remembered, that

[1] Mark xvi. 16.

[2] Deut. xviii. 18, 19.

Moses was the instrument, by which God revealed the Law, and Jesus was the pre-ordained author of Christianity—the "man approved of God by miracles, and wonders, and signs[1]." By the intercession of Moses, God became reconciled to the Israelites;—by the intercession of Jesus, God became reconciled to the disobedient. Moses introduced codes and laws, by which the Israelites were to be governed;—Jesus introduced his Gospel, by which the Christians were to be directed. Now, unless by the Divine command no man could stand between God and the people, or deliver from God laws and statutes, by which they were to be guided. The glory that shone upon Moses' face evidenced, that he had been in the presence of Jehovah, and it was typical of the transfiguration. Moses was the divinely commissioned servant of God: Christ who came from the bosom of his Father was the SON OF GOD. But there were certain typical events which happened under Moses, that tend vastly to increase the force of these remarks; they were the following, and are well deserving of notice.

First, the Passover was so called from the Hebrew root *Pasach*, to pass over. It was a feast instituted by Divine authority, and was typical of the Eucharist. It was kept in commemoration

[1] Acts ii. 22.

of the destroying angel *passing over* the houses of the Hebrews, which were marked with the blood of the *lamb* [1]. The Lamb was called the Paschal Lamb, and was a remarkable type of Christ. As the lamb was without blemish, so was Christ: as not a bone of it was to be broken, so when they came to Jesus, they found Him dead already, and they broke not his legs. The lamb was a *typical* atonement for sin—Jesus *actually* atoned for the sins of the world; whence the Scripture particularly sets forth Christ to us as the antitype of the Paschal Lamb. When Jesus approached St. John, the latter, in allusion to this, cried out, "Behold the Lamb of God, which taketh away the sin of the world [2]!" and St. Peter says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish, and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you [3]." St. Paul says likewise, "Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth [4]." In the Book

[1] Exod. xii.
[2] John i. 29.
[3] 1 Peter i. 18—20.
[4] 1 Cor. v. 7, 8.

of the Revelations, Christ is almost invariably mentioned as the *Lamb*. So that we may conclude, that the sacrifice of the lamb was intended by Jehovah to point out the sacrifice of Christ: i. e. that the one was a shadow, figure, or type of the other. The lamb was a sacrifice appointed by God under the old dispensation to be offered up for sin[1]; as being perhaps the most innocent and meek of all animals, well *shadowing* the lamb, that was slain upon the cross. But the efficacy consisted in the blood; for "without blood there is no remission[2]." It was the blood of the lamb, that saved the Israelites from the destroying angel — it is the blood of Christ, that cleanseth us from all sin. "My flesh is meat indeed," said our Saviour, "and my blood is drink indeed[3]." "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God[4]?" The shadow is so strikingly apposite to the substance, that it is quite impossible to mistake the typical allusion of the lamb,

[1] See Gen. xxii. 8. Exod. xii. Exod. xxix. 39. Lev. ix. 3. Lev. xiv. 12. Lev. xxiii. 12. Numb. vi. 14. 1 Sam. vii. 9. Ezek. xlvi. 13, &c.

[2] Heb. ix. 22. [3] John vi. 55. [4] Heb. ix. 13, 14.

whose blood marked the lintels and posts of the doors of the Israelites; and it is quite impossible, that another interpretation can be rightly assigned to it.

The bread which was broken, and the cup of blessing which was drunk, rendered it in like manner typical of the Eucharist in the Christian Church; which is St. Paul's argument in 1 Cor. x. 16. "*The cup of blessing* which *we* bless, is it not the communion of the blood of Christ? *The bread*, which *we* break, is it not the communion of the body of Christ?" As this lamb was called *the body of the Passover*, so Christ called the bread *his body;* and as it was sufficient to eat of the Paschal Lamb a part about the size of an olive, so in the Christian Sacrament a minute participation of the bread is sufficient for the commemorative purpose of the institution. According to Josephus, the Paschal Lamb was sacrificed between the ninth hour and the eleventh hours, and it was in this space of time that Christ our Passover was sacrificed for us. In the same way the sprinkling of the blood is compared to the sprinkling of Christ's blood; in fine, the more we inquire into the subject, the stronger will the points of resemblance appear.

Several circumstances under the old dispensation, as we have observed, were not only emblematic, but

actually typical of those under the Gospel. "All these things," says St. Paul, "happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come [1]." There is a pre-ordained analogy between them, which authorizes our denominating them typical. Thus, when the people chode with Moses [2] in the wilderness, because they were in a barren land without water, and Moses at the command of God struck the rock with his rod, and "the water came out abundantly, and the congregation drank, and their beasts also [3]," St. Paul says; "they drank of that spiritual Rock that followed them; and that Rock was Christ [4]." This is definite and conclusive. Our Lord is repeatedly called a Rock in Scripture. "O Lord, my rock and my Redeemer," says the Psalmist [5]. "Unto thee will I cry, O Lord my rock [6]." Again, "For thou art my rock and my fortress [7]." "I will say to God my rock, why hast thou forgotten me [8]?" "God only is my rock [9]." "God is the rock of my heart [10]." "The rock of my salvation [11]." "The rock of my refuge [12]." These are but a few of the examples that are to be found in Scripture, but they are sufficient to corroborate our

[1] 1 Cor. x. 11. [2] Numb. xx. 3. [3] Numb. xx. 11.
[4] 1 Cor. x. 4. [5] Ps. xix. 14. [6] Ps. xxviii. 1.
[7] Ps. xxxi. 3. [8] Ps. xlii. 9. [9] Ps. lxii. 2.
[10] Ps. lxxiii. 26. [11] Ps. lxxxix. 26. [12] Ps. xciv. 22.

previous observations. The Israelites in the wilderness represented the Christians; they were in a barren land, and received *life* from the waters that gushed out of the rock, just as the Christians receive spiritual refreshment from Christ. Christ also upheld the Church, which was built upon a ROCK.

The manna, upon which the Israelites were fed, was typical of Christ, who is the bread of life. The Israelites were temporarily fed upon the one, the Christians spiritually upon the other. "Our fathers," says Jesus, "did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst [1]." Here we have our Lord's authority for applying the manna in the desert to Himself [2].

[1] John vi. 31—35.

[2] No definite meaning of the word *manna* has ever been given. Many imagine it to signify, "What is it?" to which the words "they wist not what it was," seem to refer. The idea is strongly

St. John, in his Epistle to the seven Churches of Asia, thus writes, "He that hath an ear, let him

urged by Dr. Adam Clarke *in loco*, and it is exceedingly probable, as far as the Israelites were concerned. Yet, on the other hand, the word is Arabic, and manna is still copiously found in the same locality, distilling from the *Sant* and other trees, as Niebuhr and Burckhardt have shown;—we may, therefore, suppose the Israelites to have heard the Arabian term from Moses, who certainly must have known it, when he was tending Jethro's flocks; but as it sounded to them in their own language, like *man hu, what is it?* we may easily imagine, that they made this exclamation. But it is very evident, although it "lay a small round thing, as small as the hoar frost on the ground," that it contained sufficient temporal nourishment for the Israelites, just as the spiritual manna nourishes all those who believe. Dr. Cruden describes the *manna* as that delicious food wherewith God fed the children of Israel in the deserts of Arabia, during their continuance there for forty years, from their eighth encampment in the wilderness of Sin. "It was," says he, "a little grain, white like hoar frost, round, and of the bigness of coriander seed. It fell every morning upon the dew, and when the dew was exhaled by the heat of the sun, the *manna* appeared alone lying upon the rocks or the sand." Ex. xvi. 15. Numb. xi. 7. It fell every day except on the Sabbath, and this only about the camp of the Israelites. Ex. xvi. 5. It fell in such great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to feed the whole multitude of above a million of souls; every one of whom gathered the quantity of an homer for his share every day, which is about three quarts of *English* measure. It maintained this vast multitude, and yet none of them found any inconvenience from the constant eating of it. Every sixth day there fell a double quantity of it; and though it putrified when it was kept any other day, yet on the Sabbath it suffered no such alteration. And the same *manna* that was melted by the heat of the sun, when it was left in the field, was of so hard a consistence, when it was brought into their tents,

hear what the Spirit saith unto the churches; To him that overcometh, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it[1]." The hidden manna mentioned by the Apostle, is a clear allusion to the passage which we have quoted above; and which declares Christ to have been the true bread, that came down from heaven to give life to the world. Jesus declares that "he that eateth of this bread shall live for ever[2]." *Bread*, as we have seen, was considered by our Saviour a thing of considerable or typical importance; with bread He performed a miracle, and fed five thousand in the desert. When He took bread He said, "This is my body." St. Paul also, as before quoted, said, "The bread which we break, is it not the communion of the body of Christ[3]?"

The serpent of brass, that Moses set upon a pole for the Israelites to look upon, as a remedy for the bites of the fiery serpents, was a type of Christ. Our Saviour Himself declared the analogy. "As Moses," said He, "lifted up the serpent in the wilderness,

that it was used to be beaten in mortars, and would even endure the fire, was baken in pans, made into paste, and so into cakes. Numb. xi. 8.

[1] Rev. ii. 17. [2] John vi. 58. [3] 1 Cor. x. 16.

even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life [1]." There is also an allusion to the brazen serpent, when Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me [2]." The bite of the fiery serpents may be emblematic of the wound of the old serpent, which alone is healed by the blood of Christ. We all feel the effects of this wound, and it is only by *looking up* to Christ, that we can avoid the death that it would produce. The people in the wilderness, when they felt conscious of their sin, came to Moses and prayed for forgiveness. "We have sinned," said they, "against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us [3]." Just as the Christians, when conscious of in-dwelling sin, looked up to Jesus and cried, "Thou Son of David, have mercy upon us [4]!" The efficacy consisted not in the serpent of brass, that Moses set upon the pole, but in the typical analogy, which God had appointed. Thus it could have had no meaning, and God would not have commanded it to be set up, had He not *designed* it to prefigure the lifting up of his Son upon the Cross. Hence we may conclude, that these circumstances were

[1] John iii. 14, 15.
[2] John xii. 32.
[3] Numb. xxi. 7, 8.
[4] Matt. ix. 27.

shadows of good things to come, and happened unto the Israelites for ensamples, typifying the Messiah, who brought blessings of a more enduring substance.

These conclusions naturally lead us to observe the ordained analogy between the Israelites and the Christians. Indeed, we have no hesitation in pronouncing the one people to have been typical of the other. The Israelites journeyed in a wilderness—the present life is but a desert, through which Christians are travelling with various success. And "that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought [1]," was emblematic of this world. The wanderings of the Israelites resemble the wanderings of the Christians. Their difficulties, their enemies, their being under the providence of God, their having had a promised land in view, *viz.* Canaan, which was typical of heaven, as their leader Moses was typical of our leader Christ, are but several parts agreeing with their respective counterparts. They were led by the Lord in the desert, as Christians are led by the Holy Spirit. "He found them in a desert land, and the waste howling wilderness; he led them

[1] 1 Cor. x. 11.

about; he instructed them; he kept them as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them; he made them ride on the high places of the earth, that they might eat the increase of their fields; he made them suck honey out of the rock, and oil out of the flinty rock [1]." How marked is the resemblance! The same hand, that fed the journeying Israelites is over all our ways, and the eyes of the same God, who giveth to us all more than we deserve, are open to discern the wants of all his creatures. Christians are spiritually fed by bread, as the Israelites were by manna. They drink of the living waters, by which their souls are refreshed, as the Israelites drank of the water, which gushed from the dry rock. In short, "they did all eat of the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them, and that rock was Christ [2]."

There is another resemblance existing between the Israelites and Christians, which rests upon their conduct and belief generally. And the visitations

[1] Deut. xxxii. 10.

[2] 1 Cor. x. 4.

of heaven appear to have fallen for the like causes, upon both people. The reward invariably followed belief and obedience, and the punishment invariably followed sin. Under the old dispensation, the idolatry of the people received its punishment; and when the new dispensation discovered to a benighted world the one true Mediator, national misfortune, as of old, was emphatically announced as the ordained consequence of religious defection, and national prosperity as the reward of adherence to the faith delivered to the saints. By the divine decree a heavy calamity was entailed upon those who opposed the true worship; a visitation, which was intended to fall alike upon individuals and nations. The wrath of Jehovah was never withheld from the rebellious, and it invariably comes to pass that sinners, in these our days, sooner or later, receive the portion for their crimes [1]. We have seen that their "transgression and disobedience received a just recompence of reward." But whenever the repentant sinners turned unto the Lord, that instant He received them again into his favour. The case is the same with the Christians. The words of God are: "Return unto the Lord with all your hearts; for

[1] See an article entitled "*National Misfortune connected with Popish Influence*," in the 4th No. of *the Church of England Quarterly Review*.

the Lord is not willing that any should perish; but that all should come to repentance [1]. "Depart from evil, and do good, and dwell for evermore," says the Psalmist [2]. "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel?" asks the prophet [3]. Innumerable are the promises in Scripture made to the obedient, and as innumerable are those threatenings against all who disobey God, evidencing thereby, that as the visitations of Providence marked the conduct of the Israelites when in the wilderness, so, although perhaps differing in kind and degree, others will be extended to revolting Christians.

The TABERNACLE was a tent in which the Jews performed their religious exercises. It was thirty cubits in length, and ten in breadth and in height [4]. It was divided into two partitions by a *veil* or curtain. The first was called "the Sanctuary," or "Holy Place," which was twenty cubits long, and ten wide; in which were placed the table of shew bread, the golden candlestick, and the golden altar of incense. The second was called "the Most Holy place," or "the Holy of Holies," the length of which

[1] 1 Sam. vii. 3. 2 Pet. iii. 9.
[2] Ps. xxxvii. 27. [3] Ezek. xviii. 31.
[4] A cubit was about twenty-one inches.

was ten cubits and the breadth ten cubits, wherein, before the building of the Temple, the ark of the covenant was kept, which was a symbol of God's presence with the Jewish Church. None but the priests were allowed to enter the "Holy Place," which they did every morning, to offer incense; and none but the high priests entered "the Holy of Holies," and that only *once*[1] a year, on the great day of expiation. The tabernacle was situated within a large court, one hundred cubits long and fifty broad; in the court were the *altar* and the *brazen laver*, the typical nature of which things we shall endeavour to point out.

First then we have the authority of Scripture for saying the tabernacle was typical of the human nature of Christ, "in whom dwelleth all the fulness of the Godhead bodily." The tabernacle was divided into two distinct parts, and yet constituted *one* house; just the same as the body of Christ contained two natures, but was *one* person. In the ninth chapter of the Epistle to the Hebrews, a description of the tabernacle is given, after which the Apostle declares it to be "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the

[1] *i. e.* on one day.

service perfect, as pertaining to the conscience; which stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, an High Priest of good things to come, by a greater and more *perfect tabernacle*, not made with hands, that is to say, "not of this building;" (ver. 9, 10, 11.) "neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (ver. 9—14.) Here we have the express assurance of Scripture, declaring the tabernacle to be typical of Christ, which is sufficient for our purpose.

THE ALTAR OF BURNT OFFERING was also typical of the Messiah, as is declared by the Apostle. Moses directed this altar to be set apart as "most holy," which holiness is evidenced by our Saviour's question to the Pharisees: "Ye fools, and blind, for whether is greater, the gift, or the altar that sancti-

fieth the gift[1]?" In the following quotation the Apostle refers expressly to Christ. "We have an altar, whereof they have no right to eat which serve the tabernacle[2]." For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp. Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate[3]." Jesus suffered in the body; hence his body was "the gift," which He offered upon the altar, whence the Apostle declared that "through the eternal Spirit, Christ offered himself without spot to God[4]." St. Paul's query to the Corinthians is very marked, "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar[5]?" Here the Apostle shows, that if Moses[6] allowed the priest to eat of the things of the altar, so likewise should Christian priests be allowed to derive their spiritual maintenance from it.

[1] Matt. xxiii. 19. [2] Heb. xiii. 10. [3] Heb. v. 11, 12.
[4] Heb. ix. 14. [5] 1 Cor. ix. 13.
[6] The remains of the Coptic language afford to us a great evidence of the truth of the Scriptures, by yielding an etymology of the name of Moses in exact agreement with that which the book of Exodus gives to us.

THE BRAZEN LAVER. The priests were obliged to wash themselves in the brazen laver, before they performed their appointed duties. Christians also must be washed and made clean, before they can perform any thing acceptable to God. As Jesus Christ gave that which alone could purify us, even his precious blood [1], so the laver was a typical purification under the old dispensation. The Psalmist made an express allusion to this washing, when he said "I will wash mine hands in innocency, and so will I compass thine altar, O Lord [2]." Isaiah also referred to it when he said, "Wash you, make you clean [3];" and our Saviour was represented by the prophet Zechariah as "a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness [4]." This perhaps is the strongest corroboration of the brazen laver being typical of Christ. In Scripture the Messiah is often called a fountain [5]; hence Christ described Himself as the fountain of living waters, to which we are invited to come and drink freely, without money and without price. These waters alone can wash away all uncleanness, and they realize in their efficacy the utmost extent of the symbolical meaning, which was attached to the brazen laver and other purifications of the law.

[1] See 1 John i. 7. [2] Ps. xxvi. 6.
[3] Isa. i. 16. [4] Zech. xiii. 7.
[5] See Joel iii. 18. Zech. xiii. 1. Rev. xxi. 6.

There are many things belonging to the tabernacle that are typical; but as our object is to dwell upon *persons* only, we must pass on to the HIGH PRIEST, who in his office was a type of the Messiah, of his intercession, and of his eternal priesthood. The Apostle says, "The priests that offer gifts according to the law, serve unto the example and shadow of heavenly things[1]." Aaron, the brother of Moses, and the grandson of Levi[2], was the first, who was called under the law to the priestly office. Aaron was anointed with holy oil—Christ also was anointed priest, as well as prophet and king. "The glory" rested upon the person of the High Priest, as it did upon Christ, who continually manifested his glory. The High Priest entered into "the Holy of Holies" *once* every year—Christ entered into heaven *once* for all. The Apostle is very express upon this point. "Such an High Priest," says he, "became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore[3]." In Scripture Christ is repeatedly called "a High

[1] Heb. viii. 4, 5. [2] Numb. xxvi. 59. [3] Heb. vii. 26—28.

Priest"—a Priest for ever after the order of Melchisedek. "Wherefore," says the Apostle, "in all things it behoved him to be made like unto his brethren, that he might be made a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people[1]." "Consider," says the same writer, "the Apostle and High Priest of our profession, Christ Jesus[2]." Again, in the same Epistle; "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession[3]."

This typical analogy, on which St. Paul pointedly insists throughout the Epistle to the Hebrews, properly and repeatedly calling Jesus the High Priest of our profession, is strongly marked, both in the character of the archi-sacerdotal office, and in the ministrations annexed to it. The Urim and Thummim, by which the Divine will was manifested to the High Priest, were far from being indistinct shadows of the plenitude of that manifestation of it, which Christ should display; and we may remark, that as the Urim and Thummim were lost with the first temple on account of the sins of the people, and as the Tirshatha Nehemiah desired, that the most holy things should not be eaten, until there

[1] Heb. ii. 17. [2] Heb. iii. 1. [3] Heb. iv. 14.

arose a High Priest with Urim and Thummim, the symbol never returned, but Christ appeared possessor of the reality, veiling the effulgence of the Godhead in humanity. That these stones on the pectoral of the High Priest were forcibly typical, we are assured by the application of them or similar in the Apocalypse to the New Jerusalem.

The High Priest, as the spiritual representative of Israel, was deemed equal to Israel collectively; Christ also is the Head and fulness of his Church; and the providence of God ordained that He should come at a period, when the office was dwindled to nothing, and often procured by bribery, so that his just claims to it became evident to the Christian, in exact proportion to the want of right, which those, who held it in Jerusalem, could assert. The High Priest was washed or purified with water; Christ was baptized in the Jordan; on the lower part of his *tiara* the High Priest wore a plate of gold, called also the *crown*, on which were engraven the words Holiness to Jehovah [1]. To Christ alone belong the golden crown, ("And I looked," says St. John, "and behold a white cloud, and upon the cloud *one* sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle [2]") and

[1] More properly Holy to Jehovah.

[2] Rev. xiv. 14.

that crown of glory, which He shall give to the just. He hath also on his vesture[1] and on his thigh a name written, KING OF KINGS, and LORD OF LORDS; —so, that if we inspect the minutiæ, the typical resemblance is most perfect.

If we regard the High Priest in his ministrations; if we advert to the sin and trespass-offerings, to the peace-offerings and various oblations; if we examine the ceremonies at the day of expiation, and at the feast of tabernacles, the same original reference to an end, which was accomplished by Christ, will every where rise to view. The fasting, with which the High Priest prepared himself for the act of expiation, calls to mind that fast, to which Christ submitted after his baptism, before He commenced his mediatorial office, before He prepared the way for the atonement, which He offered for the sins of the people. And that the type might be more full, the ashes of the red heifer were sprinkled on the head of the High Priest. Two goats were selected, the one to be sacrificed, the other to be driven in the desert, and a calf and a ram were slain in expiation of his own sins, and those of his brethren. His entrance into the Holy of Holies, and the sprinkling of the blood of the bullock and sacrificed goat on

[1] Rev. xix. 16.

the mercy seat are types not to be mistaken; they point to Christ, who is the propitiation for the sins of the whole world, who gave Himself a ransom for many. To this also the entrance of Jesus Christ into heaven once for all, presenting his own blood to the Almighty Father in atonement for our sins, has been appropriately compared by the Apostle; and the character which on that one day was exercised by the High Priest, Philo conceived to have partaken of the Divine and human, to which we certainly cannot fail in finding the antitype. Thus was the High Priest to a certain extent a Mediator between God and man on account of his intercession for the people. Moses on account of the covenant made between God and Israel—perhaps also, as the Psalmist says, on account of having stood in the gap —was so styled in the New Testament; but in Christ, as the Intercessor for sin, as the Mediator of the New Covenant, we find the type in each branch most amply completed.

JOSHUA has always been allowed to have been a type of the Messiah. The two names are synonymous—Joshua and Jesus. Joshua led the Israelites into the promised land, as Jesus does the Christians into glory—Joshua triumphed over all the enemies of Israel, as Jesus did over his enemies when upon the earth, and is now triumphing over those of his faith.

Joshua allotted to each tribe a place in the land of promise; and Jesus ascended into heaven, allotted twelve thrones to his Apostles, and is preparing a place for his faithful followers [1].

SAMSON was a strict and perpetual Nazarite, and a type of the Messiah. Samson was the son of a woman accounted barren—Jesus was the son of a virgin. An angel proclaimed the birth of Samson—at the birth of Jesus angels appeared unto the shepherds, announcing his birth. The angel in the history of Samson said, "That he should be a Nazarite unto God [2]"—Jesus lived with more than the purity required from the Nazarite, and anti-typically fulfilled every object of the Nazarite's separation. The angel in the history of Samson foretold, that he should deliver Israel—the angel in that of Jesus, that he should save his people. The Spirit of God is said to have moved Samson—the Spirit descended like a dove upon Jesus. Samson killed the lion, destroyed the Philistines, removed the gates from the city, and at his death, subdued his enemies — Christ at his death overcame the world, the flesh, and the devil.

[1] The names of Joshua and Jesus were the same, though the later Jews call Jesus *Yeshu*. As Joshua was a type of Christ, Moses may have had a typical intention in the change of name from Oshea to Joshua.

[2] Judg. xiii. 5.

There is more in the Old Testament to our purpose in the life of DAVID than of any other person, because perhaps he was the most marked type of the Messiah. David was the man after God's own heart [1], as Christ was his Son in whom He was well pleased. David was the son of Jesse the Bethlehemite—Christ was born in Bethlehem, the city of Jesse and David. The enemies of David were many and continual, as were those of Christ. The opposition made against David described in the twenty-second Psalm is applied in the New Testament to the opposition that Jesus met with during his ministry. When David was compelled to save himself by flight, as Absalom attempted to seize his throne, he passed over the brook *Kedron*, the very brook Kedron, which Christ passed over, when He was betrayed by one of his Apostles. The nature of this circumstance is rendered typical by the following words used by both David and Christ, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me [2]." The very fact of the

[1] Many frivolous objections have been made against the application of this eulogium to David, on account of the sins recorded in his life; and some years ago, a blasphemous work was published under the title. The objectors, however, forget, that the eulogium is applied in the Theocratical sense, that David's zeal in preserving the Mosaic Law in its purity, his firm dependance on God, and fulfilment of the Mosaic injunctions in his conquests eminently qualified him to be so called.

[2] Psalm xli. 9. John xiii. 18.

Jews using the Psalms at their daily worship twice a day, is corroborative of the assertion, that they looked upon him as a type of the Messiah; because they thus explained many parts, which referred to him, and were accomplished in Christ. But there is a fact that cannot be passed over, which renders David, perhaps, more emphatically typical of Christ, than any other. Christ, by God Himself, is named David. "I will set up," said He, "one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it [1]." Such indeed was the scope of the promise made to David. "Thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever [2]."

Now, as the kingdom had in fact departed from the house of David at the Babylonian captivity, though the line of David was preserved in verification of prophecy, the sense of the prediction, often repeated in different terms, could not have been of a temporal, but must have been of a spiritual nature; and taken in connection with the promise of the

[1] Ezek. xxxiv. 23, 24. See also Jer. xxx. 9. Ezek. xxxvii. 24, 25. Hos. iii. 5.

[2] 2 Sam. vii. 16.

Messiah to spring from the tribe of Judah, and with other passages restricting his descent to the line of David, it could only have received its accomplishment in Jesus, whom we have shown to have been the Messiah by various other proofs.

The peaceful reign of SOLOMON is figurative of the peaceful reign of Christ. Solomon was the wisest man that lived under the Old Dispensation, and Christ is said to be made of God unto us wisdom [1], and to make us wise unto salvation. The wisdom of Solomon consisted in the knowledge of heavenly things. Spiritual wisdom is often put for Christ. It is that wisdom, that cometh from above, spoken of by St. James, which "teaches us to be humble and holy in all our conversation [2]." The queen of Sheba [3] came to Solomon from a heathen land, to be instructed in heavenly wisdom. The Magi came from the East to see the Son of God. Solomon was wise in proverbs and allegories; Christ taught in parables. As Ecclesiastes or the preacher, Solomon imparted the knowledge of heavenly things, and taught the uncertainty of life. Christ revealed to us the way to heaven, and powerfully led the attention from the perishing things of

[1] See 1 Cor. i. 30. [2] James iii. 17.
[3] The Orientals say that her name was Balkis.

earth to things eternal, bestowing that wisdom, that cometh only from above.

Solomon was but a figure of Christ, who declared himself greater than He, and in his name displayed a typical analogy to that of Shiloh, which had been given to the Messiah.

JONAH was an ordained sign of our Saviour's death and resurrection. Christ Himself accounted this sign sufficient. "There shall no sign be given," said He, "but the sign of the prophet Jonas [1]." Jonah willingly submitted to be thrown into the sea to assuage the raging of the tempest. Christ submitted to death to appease the wrath of heaven. Jonah remained three days and three nights in the whale's belly [2]. Jesus was in the cavity of the earth

[1] Mark viii. 12.

[2] According to the translation of Mr. Jebb, "Jonah was *in the cavity of the whale* (ἐν τῇ κοιλίᾳ τοῦ κήτους) for 'three days and three nights.' The great body of *orthodox* commentators have been in the habit of considering that Jonah was received into the belly or stomach of some great fish; and, since the days of Bochart, they are generally agreed, that the fish in question was not a whale, but a shark. It must, indeed, be admitted, that from the narrowness of the passage, a man could not have passed into the stomach of the whale; but a learned French writer has brought invincible reasons to prove, that neither could a man be received into the stomach of a shark, and preserved there, without a series of miracles. That fish is furnished with five or six ranges of teeth, placed in each jaw,

for three days and three nights. Our Saviour Himself rendered this circumstance typical. "For as

after the manner of a palisade, which must have prevented the safe ingress or egress of the prophet. The monster's dreadful voracity must have been charmed down; its extraordinary and most rapid digestive powers must have been kept in abeyance; and even if the body of a man could have been preserved entire, it is hardly possible to conceive how, in such a place, respiration could have been carried on.

"On the contrary, a safe and practical asylum is afforded, not, indeed, in the stomach, but in another cavity of the whale. The throat is large, and provided with a bag or intestine, so considerable in size, that whales frequently take into it *two* of their young when weak, especially during a tempest. In this vessel there are two vents, which serve for inspiration and respiration; and here, in all probability, Jonah was preserved; not, indeed, without miracle, but with *economy of miracle*, so frequently exemplified in Scripture. This receptacle may be accounted a sort of air vessel, and sufficiently answers to the term κοιλία in St. Matthew, which I have rendered *cavity*."

"Of the above opinion," proceeds Mr. Jebb, "a strong and undesigned, and independent confirmation, is afforded by an eminent naturalist, 'La nature a construit ces masses organisées de manière qu' elles peuvent s'élever à la surface des eaux, ou s'abaisser dans leur profondeur à volonté. Du fond de leur gueule part un gros intestin, fort épais, fort long, et *si large qu'un homme y passeroit tout entier*. Cet intestin est un grand magasin d'air que ce cétacée porte avec lui, et par le moyen duquel, il se rend à son gré plus léger, ou plus pesant, suivant qu'il l'ouvre ou qu'il le comprime, pour augmenter, ou pour diminuer, la quantité d'air qu'il contient.' Dict. d' Hist. Nat. par M. Valmont Bomare, Art. Baleine. This, it will be observed, is the testimony of a writer who had not the case of Jonah at all in view; who wrote *merely* as a naturalist; and who could, therefore, have given no such colouring to his description, as the Jesuit might, perhaps, be suspected of giving." See also *Professor Lee's Observations on the Leviathan, in the Book of Job.*

Jonas," said He, "was three days and three nights in the whale's belly. So shall the Son of man be three days and three nights in the heart of the earth[1]."

Jonah was a preacher of repentance to the Ninevites—Christ preached repentance to the whole world. The Ninevites repented at the preaching of Jonas. At the preaching of Christ thousands were added to his followers.

[1] Matt. xii. 40.

MIRACLES.

We come now to the last division of our work, which, though the last, is not the least in point of importance. Miracles were the most likely to substantiate the Divinity of the Son of God, because they evidenced an *inherent* power, that only could have proceeded from the Deity. The primary object of Christ's miracles was doubtless to satisfy the minds of the people who witnessed them, that He was God as well as man. Prophecy and types only shadowed Him forth; miracles gave weight to the testimony, and substantiated the evidence previously given under the Old Dispensation. Thus when John sent two disciples to Jesus, to inquire whether He was the Christ, or whether they were to look for another, our Lord's answer was sufficiently emphatic. "Go," said He, "and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have

the gospel preached to them. And blessed is he whosoever shall not be offended in me[1]."

From hence it certainly appears, that in the miracles which He performed, He wished to establish their conviction, that He was the long-predicted and typified Messiah; but thus viewing the argument, we must be careful not to impute to the Baptist the existence of any doubt upon the subject. John's disciples seem before either to have taken offence, or to have expressed doubts of Christ's claims, when Christ's disciples began to baptize; and those doubts were probably increased when St. John, his forerunner, was cast into prison, and no miraculous power was exerted to effect his liberation. Hence, we cannot imagine the mind of the Baptist, who had borne the earliest testimony to Christ, to have been in any way overshadowed with uncertainty; but must conclude, that he dispatched his disciples on this mission, to remove perplexity from their minds, and establish them in the faith of Christ.

The miracles of Jesus were strong evidences of his Divinity; they proved, by his counteraction of the laws of nature, that He was superior to nature, and, taken in connection with his fulfilment of the Mosaic

[1] Matt. xi. 5, 6.

law, with the concentration of the ancient types and prophecies in him, and His introduction of a pure and enlarged theology, itself foretold in the Hebrew books, they proved that He must have been the sublime personage to whom the name of Jehovah was attributed in their Scriptures. These several considerations demonstrated him to be GOD.

The only question which the opponents of Christianity have attempted to urge with effect is, Were these miracles real? claiming as a consequence of the negative, that Jesus was an impostor.

Now, upon the miracles of Jesus, rests his Divinity: if the miracles were real, that must necessarily be established; if false, Jesus was an impostor.

Now the reality of the miracles may be proved by the number of witnesses who were present when they were performed, and many of these witnesses having been enemies, would have been the more anxious to examine their reality.

They were wrought in the open day before multitudes; the cures that Jesus effected bore the test of examination; Lazarus had been dead *four* days before Christ called him again into life. Men were born blind whose eyes received sight; in

short, every miracle that our Lord performed added an additional evidence that he was truly the Son of God.

Had not these miracles been real, the Apostles would hardly have incurred dangers, persecutions, and death, for the sake of the religion which they had preached: they must have had ample opportunities to have verified the prior and subsequent facts; they must have been able to have made inquiries respecting the actual state of those healed, and the actual death of those raised, as well as to have ascertained the permanency of the cures and the resuscitations. They could not have been mistaken in what they saw; the three on Mount Tabor must have had full evidence of the attestation of Christ's claims by Heaven at the Transfiguration, and all must have had *ocular*, and Thomas *tangible* proof, that Christ really had arisen from the dead;—how therefore could they have doubted his miracles? Would Paul too have dared to preach the gospel of Christ, founded on the accomplishment of types and prophecies, and the reality of his miracles to contemporary Jews, who, if they had been false, would have exposed him, and to inquiring Greeks, who would examine for themselves? Would he have dared to have appealed to his own miraculous conversion, had not ample evidence, both within and without the

pale of the church, been at hand, to substantiate his allegations? In one word, was not Lazarus yet living? perhaps too the son of the widow of Nain? (for ecclesiastical writers say, that Lazarus lived fifteen years after his resuscitation) were not also multitudes of those who had been healed, many of the five hundred who saw Christ after his resurrection, among whom was Quadratus mentioned by Eusebius, still in existence? and were they not irrefragable proofs of the Divinity of Christ, and of the truth of his Gospel? were they not actual and perceptible demonstrations of the *reality* of his miracles?

Before we further proceed, it may be necessary to define a miracle. It may simply be defined, as *any sudden event, emanating from the Deity, contrary to the course of nature.* If a miracle be defined a wonder, then the whole creation is a miracle; wonderful, however, as creation is to our minds, it is, correctly speaking, no miracle, according to the definition which we have just given, because we conceive that a miracle consists not in the act of creating, but in a deviation from the established order of nature. It is true that miracles were performed in the patriarchal ages, and more especially in the days of Judaism, but these were performed for the purpose of establishing the existence and providence of God. The men who performed them,

however, were merely *agents* or *instruments* in the hands of Jehovah, and received their power immediately from Him, which was withdrawn as soon as the miracle was performed. Christ, on the contrary, inherently possessed that power which always remained with Him. Thus, for instance, the Mosaic miracles were wrought at the command and instigation of Jehovah, the Christian miracles at the sole will of the Author.

Whenever miracles of the former kind were performed, they were performed by virtue of a commission, which was generally expressed, for definite purposes; but Christ acted by virtue of an *inherent* power, not by commissions given to Him at intervals, and confined in their object: as the occasion was presented, the miracle was achieved instantaneously, and often at his mere word was his omnipotent and miraculous energy extended to a distance, as in the instance of the nobleman's son. To the one the miraculous agency was communicated by God; but the power by which Christ acted, in dignity and irresistible might, was *inherent* in Himself, and was an evidence of the invisible Divinity of his nature operating in his visible manhood. The cases are distinct: the operations in the one were by Divine power communicated for especial purposes to the operators; those in the other were not communicated, but essentially flowed from the omnipotence

of the Performer, as an attribute inseparable from HIM.

Miracles have been said to be contrary to reason, because they are contrary to comprehension; it is that very *contrariety* to comprehension that renders the work a miracle. Mr. Hume thought that he had gained a complete victory over Christianity, when he declared, "that it is contrary to experience, that a miracle should be true, but not contrary to experience that testimony should be false." The fallacy of which is clear by answering, that it is that very *contrariety* that proves the miracle: therefore so far from Mr. Hume having succeeded to decrease the evidences of Christianity, he has unintentionally added considerably to their weight. And as this testimony is one from an adversary, it is the more valuable.

It is very true, that miracles require strong and substantial evidence to prove their reality; that evidence however they have, the strongest, perhaps, that can be desired. We can suppose, that nothing would so soon convert the heathens to Christianity, as witnessing the miracles *instantaneously* performed by our Lord. The fulfilment of prophecy might fail, the interpretation of types might deceive, but miracles could not; and thus thousands were converted to the faith of the Son of God. Besides the

thousands of witnesses who beheld the miracles of our Lord, there were with Him twelve chosen Apostles, illiterate men, but still able to judge of the reality of his miracles, who afford the most ample testimony to their truth. These men had nought to expect but persecutions, dangers, and at last death, by becoming Apostles of our Saviour, who assured them that these things must necessarily come upon them. Would they then have persisted in their Apostleship, had they not been convinced that Jesus was the Son of God, by the miracles He performed? If prophecy and types had been sufficient to convert that age, miracles would not have been wrought. The former were but shadows, the latter the substance, which by embodying the reality caused the conviction. And although the evidence of all is valuable, miracles, when performed, were the most likely to accomplish one great object of our Lord's advent.

There is an importance attached to the *design* of miracles, that we must not omit to observe. The design was to execute the plan, which God had laid for the salvation of his creatures. Miracles were performed in different ages to show, as we have observed, the existence of God, and the Divine Providence; the revelation under the Law was only delivered in part, yet it shadowed forth the Messiah: when HE appeared, that shadow was turned

into the substance, and miracles were wrought in corroboration of his Divinity. Thus was a system of hope and belief established, which was adapted to the wants of the world, which afforded substantial and enduring consolation to those who embraced the life-giving tenets of the Son of God. The patriarchs saw darkly and prophetically the *day* of Christ; saw by the eye of faith, by means of prophecy and types, the shadow of the Messiah; the people under the New Dispensation saw the Divine glory resting on Christ, and the substance of their Scriptures in the miracles which He performed, and consequently acknowledged Him to be God. The miracles were worthy of the Author, and bore ample evidences of his mercy and compassion. Two, however, apparently bear the marks of severity; but, when we shall examine them, every mark of severity will disappear. We can safely affirm that, upon no occasion did our Saviour manifest his Divinity, for the sole purpose of exercising his power. If He performed a miracle, that miracle invariably brought consolation to the object to whom his goodness was vouchsafed. His *permitting* the demons to enter the swine, and the withering of the fig-tree *appear* exceptions, but they are not. Our Saviour's object was as manifest in them, as in his more unquestioned miracles of mercy. They only require that investigation, which we propose to give, to overcome every difficulty, that at first sight appears to rest upon them.

The following are the miracles recorded to have been performed by our Saviour, though St. John tells us, that had every one been written, the world itself could not contain the books, that should be written:

MIRACLES.	PERFORMED AT	REFERENCE.	A. D.
The turning of water into wine ..	Cana.	John ii. 1—11.	31.
The nobleman's son healed	Cana.	Matt. iv. 12.	31.
The miraculous draught of fishes.	Sea of Galilee.	Luke v. 1—11.	31.
The demoniac healed	Capernaum.	Mark i. 22—28.	31.
Peter's mother-in-law cured	Capernaum.	Mark i. 30, 31.	31.
A leper healed	Capernaum.	Matt. viii. 2—7.	31.
The paralytic cured	Capernaum.	Matt. ix. 2—8.	31.
The infirm man cured at the pool of Bethesda	Jerusalem.	John v. 1—9.	31.
The withered hand cured	In the synagogue.	Matt. xii. 1—14.	31.
Great multitudes healed	On the sea-coast.	Matt. xii. 15—21.	31.
The healing of the centurion's servant	Capernaum.	Matt. viii. 5—13.	31.
The widow's son raised from the dead	Nain.	Luke vii. 11—17.	31.
A demoniac cured	Capernaum.	Matt. xii. 22—30.	31.
The tempest stilled	Sea of Galilee.	Matt. viii. 23—27.	31.
Two demoniacs healed	Gadara.	Matt. viii. 29—34.	31.
Jairus's daughter raised from the dead	Capernaum.	Matt. ix. 18—26.	31.
The blind and dumb cured	Near Capernaum	Matt. ix. 27—34.	31.
The five thousand fed	Decapolis.	Matt. xiv. 15—21.	31.
Christ walks on the sea	Lake of Gennesareth.	Matt. xiv. 24—36.	31.
The daughter of the Canaanitish woman healed	Near Tyre.	Matt. xv. 22—28.	32.
Many diseased persons healed ...	Near the Sea of Galilee.	Matt. xv. 29—31.	32.
The four thousand fed	Decapolis.	Matt. xv. 32—39.	32.
A blind man healed	Bethsaida.....	Mark viii. 22—26.	32.
The transfiguration	Mount Tabor ..	Mark ix. 2—10.	32.
The deaf and dumb spirit ejected.	Near Mount Tabor.	Matt. xvii. 14—21.	32.
An infirm woman cured	A synagogue at Bethany.	Luke xiii. 10—22.	33.
Ten lepers healed	Samaria.	Luke xvii. 11—19.	33.
A blind man restored to sight ...	Jerusalem.	John ix. 1—23.	33.
Lazarus raised from the dead	Bethany.	John xi. 16—49.	33.
Two blind men healed	Jericho.	Matt. xx. 29—34.	33.
The fig-tree withered	Bethany.	Matt. xxi. 20—22.	33.
The ear of Malchus healed.....	Gethsemane.	Luke xxii. 50—51.	33.
The resurrection of Christ	Jerusalem.	Matt. xxviii. 1—20.	33.
The miraculous draught of fishes..	Sea of Galilee.	John xxi. 1—14.	33.

The first public miracle that Jesus performed was in Cana of Galilee, so called to distinguish it from Cana in the allotment of the tribe of Ephraim. The mere record of this miracle affords ample evidence of its reality. It appears that Jesus and his disciples were bidden to a marriage, at which feast there was a deficiency of wine, probably in consequence of the numerous followers that celebrated the marriage and attended our Saviour. The larger the number, however, the greater was the evidence of the truth of the record. Christ with his disciples having been invited to this wedding, it has very rightly been conjectured to have been the first Christian wedding on record;—they were, perhaps, not invited as mere guests, for Christ seems to have been expected to bless the union. The words of St. John are condensed; but we may imagine this fact to be implied. The mother of Jesus *may* have witnessed in private the Divine power of her Son, and considered it probably a good opportunity for Him to make a manifestation of it. Or she might indeed never have seen Him work a miracle before this time; for Jesus appears to have led a private life to the period of baptism, which had just taken place; nevertheless, it is clear, that she anticipated some extraordinary occurrence, which she could not have anticipated, had she doubted his Divine character. And how after the annunciation of Gabriel,

how thus knowing the ancient prophecies to be condensed in Him, as it were rays of Divine truth converging in the Sun of Righteousness, could she have doubted it? For immediately as the want of wine became known, Mary turned to Jesus, instead of, as we might suppose, to the governour of the feast, and "saith unto him, They have no wine, Jesus saith unto her, Woman[1], what have I to do with thee? mine hour is not yet come[2]." Our Lord's gentle rebuke conveyed an assurance, that his hour for attesting his Divinity was not yet come. This emphatically declares, that He possessed more authority and power, and deserved greater reverence than the Virgin Mary; a Scriptural protest, indeed, against the worship ascribed to her by the Papists. The expectation in Mary's mind was, however, the same, and her hope that He would manifest his glory unaltered. For she "saith unto the servants, Whatsoever he saith unto you, do it."

Now "there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece." Various have been the conjectures, as to the quantity that

[1] Our Saviour meant not to convey, in the term *woman* any harshness; on the contrary, the epithet was used to ladies of the highest rank and distinction.

[2] John ii. 3—4.

these vessels contained, but it is a point of no importance; the importance rests upon their being *full* of water. The record declares, that the servants, by command of our Lord, "filled them up to the brim" (ἕως ἄνω); it was therefore impossible for any wine to have been mixed with the water: in fact, the governour and the servants were disinterested in what was going on, and would have instantly recognised the deception. Again, they themselves had no wine to mix with the water, for it is stated that "they wanted wine" (ὑστερήσαντος τοῦ οἴνου). And it is contrary to all probability, that Jesus could have had any wine to mix with the water; even if he had, He could not have accomplished his purpose, for the water-pots were full up to the brim. The ruler of the feast also pronounced the wine to be good, which he would not have done, had there been any adulteration. We are therefore left to conclude, that this was a real and proper miracle, leaving in the minds of those who witnessed its performance the conviction, that Jesus was really and truly the Son of God. This miracle has been beautifully described by Dryden in the following verse:

"The conscious water saw its God and blushed."

A very absurd question, viz. whether Christ changed the *whole* or a *part* of the water into wine, has been agitated by some critics, who are wise

above what is written. On this we will only observe, that the water probably became wine, as it was poured from the hydriæ, adding that according to Jewish phraseology, ἐφανέρωσε τὴν δόξαν αὐτοῦ at v. 11 evidently implies, that He thus gave evidence of his Supreme Divinity.

The fame of Jesus naturally spread far and wide, for He had performed miracles between those He wrought in Cana; and when our Lord entered again into Cana, a certain nobleman came from Capernaum to beseech Jesus to "come down and heal his son, for he was at the point of death." Jesus, in order to try his faith, said, "Except ye see signs and wonders ye will not believe." The nobleman's faith was implicit; "Sir," said he, "come down ere my child die." Jesus saith unto him, "Go thy way; thy son liveth"—an answer which evidently put again to the test the faith of this nobleman, but it endured the trial, for "the man believed the word that Jesus had spoken unto him, and he went his way." We know not whether the life of the son depended upon the faith of the father, but we are satisfied that in answer to the faith of the nobleman, the miracle was performed, that he received a full assurance that his prayer was answered, and that the life of his son was preserved. The word of Jesus was sufficient. He therefore commenced his return;

when his servants met him, of whom having inquired "the hour when his son began to amend," the father, from their answers, was satisfied "that it was at the same hour in the which Jesus said unto him, Thy son liveth." By this miracle we see, that Jesus had power over objects, however far they might be from Him, and that at his word a cure was effected upon a person whom He had perhaps never met, whose disease in all probability had never been specified to him. His power being unlimited, He had only to say the word, and immediately that word took its desired effect; and that, which this miracle produced, is a sufficient evidence of its reality, for the nobleman "believed, and his whole house."

The next miracle according to the best Harmonies was the miraculous draught of fishes. The narrative of St. Luke informs us, that there was a great multitude, who pressed upon Jesus to hear the word of God, who in all probability witnessed the miracle. Jesus, it is recorded, entered into a ship, and commanded Simon, whose ship it was, to thrust out a little from the shore, that He might from thence teach the people. "Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all

the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake." It is very evident from the use of the plural, that others beside Peter were in the ship; for it is said, "And *they* beckoned unto their *partners*" to come and help them draw in the quantity of fish they had in their nets. The quantity indeed was so great, that they filled both ships, insomuch that they began to sink. This miracle, simple as it appears, could only have been wrought by the absolute power of the Son of God. For the fishermen had toiled all the night, the time when it was most likely to catch fish, and had caught nothing, yet in the day-time, at the very instant the net was let down, they enclosed a great multitude of fishes. Here there could be no deception. The conviction upon Simon was involuntary. By what he had seen, he believed Jesus to be the Son of God. So struck was he by the miracle, that he "fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord." Only a conviction arising from an assurance, that Jesus was divine, could have caused an ignorant and uneducated fisherman to have attested the superhuman power, that our Lord manifested before these people. "Fear not," said Jesus, "from henceforth thou shalt catch men;" which words were fulfilled in the preaching of

the Gospel, especially in the conversion of the many thousands, who were added to the Church in a single day. The effect of this miracle evidenced its reality. "And when they had brought their ships to land, they forsook all, and followed him."

But the words "Depart from me, O Lord," appear to show, that Peter having received a conviction of Christ's Divine Power, according to the idea of the ancient Hebrews, feared that his omnipotence might break forth with a consuming energy; for the Jews believed, that he who saw the manifested God would die. That we are correct in our interpretation of Christ's reply is apparent from the words ἔσῃ ζωγρῶν, which mean "that thou shalt catch *alive*."

The cure of the demoniac considerably tended to spread the fame of Jesus throughout all the region round about Galilee. And that fame must have had a good foundation, or so many would not have been converted by the visible demonstrations of the Divinity of our Saviour. The man possessed with an unclean spirit afforded our Lord an opportunity of manifesting his power "to destroy the works of the devil." The recognition of Christ's character, as the Holy One of God, the ejectment of the unclean Spirit at Christ's command from the possessed, and the publicity of the miracle, are on the one hand

indisputable demonstrations of Christ's Almighty Power; and, on the other, proofs that there was no collusion or fraud in its achievement. Nor shall we err (as St. Luke says, τίς ὁ λόγος οὗτος; but St. Mark, τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη;) in conjecturing, that, at the time when Jesus performed this stupendous miracle, He accompanied it with such διδαχὴ, *such doctrine*, as led the people to infer his assertion of superhuman power, either before or after the evidence, which He gave of his words. The confession of the evil spirit, that He was the Holy One of God would have induced the delivery of such a doctrine; for we are by no means satisfied, that φιμώθητι means "hold thy peace." The obedience of the unclean spirit was, at all events, a sufficient evidence of that Divine authority, "for with authority commandeth he even the unclean spirits, and they do obey him."

The miracle that followed the cure of the demoniac was equally grand and convincing. It was the cure of Peter's mother-in-law, who was confined by a violent[1] fever. St. Matthew simply mentions her cure to have been effected by Christ touching her hand. But as St. Mark more fully states, that He seized her hand, and lifted her up; St. Luke, that

[1] μεγάλῳ, Luke iv. 38.

He stood over her, rebuked the fever, and took her hand, and lifted her up, we perceive the external circumstances of the cure. The words used both by St. Mark and St. Luke are evidence of the virulence of her complaint.

When Christ is said to have rebuked the fever, a demonstration of Divine authority is clearly implied; and the miracle was substantiated by the effects. The instantaneous restoration to health and active vigour, such as her attendance upon Christ and his disciples certifies us to have taken place, was so beyond the ordinary course of things, so contrary to the state, in which fevers commonly leave patients, that the fact must be accounted miraculous, the evidence of which must have been public in Capernaum at the time; and having been miraculous, the fact becomes another testimony of the Almighty power which Christ exercised, as the Son of God, and the predicted Messiah.

The miracles that Jesus performed were often in answer to the prayers or faith of the applicants. Thus "a leper came to Jesus, beseeching him, and kneeling down to him, and saying unto him, Lord, if thou wilt, thou canst make me clean," i. e. one possessed of a cutaneous disorder came to Jesus, who instantly had compassion on him, "put forth

his hand, and touched him, and saith unto him, I will; be thou clean."

The eastern leprosy was exceedingly contagious, and infected garments, houses, and every thing brought into contact with it; it was conceived to be incurable by human means, and was therefore referred for its cure to God. When, therefore, at Christ's words the leprosy departed, many must have considered, that in Him dwelled and energised the fulness of the Godhead bodily. If we advert to the legal ordinances concerning this complaint in Lev. xiii. and xiv., where it seems a type or emblem of sin, a strong light will be reflected upon this marvellous occurrence. Indeed the very fact, that leprosy was of so irritable a disorder as to have been supposed beyond the power of medicine, and to have been referred for its cure immediately to God, must have enhanced the cure in the estimation of the "great multitudes," stamped a Divine reality on Christ's claims, and powerfully prepared the way for the future labours of the Apostles. By the performance of this miracle, our Saviour evidenced his superior power over the priests: a priest, had he touched the leper, would have been *ceremonially* unclean, but Christ received no defilement. Yet the miracle was without ostentation; for our Lord charged the patient to tell no man of his cure, but to show himself to the priest, and offer the gift that

Moses commanded, for a testimony unto them; not merely that the priests might see that there was one more powerful than they, but be assured that He came not to destroy, but to fulfil the law. Had He openly declared himself the Messiah on this early occasion, He might have frustrated his plan.

After Jesus had performed these miracles, the faith of the people became strengthened, though not firmly established, as the miracle now under consideration will testify. His cure of the man sick of the palsy appears not only to have shown his great compassion, but his possession of that power to forgive sins, which alone belongeth unto God, as his enemies acknowledged. When the afflicted man was brought into the presence of Jesus, many witnesses were there, among whom were Pharisees and Doctors of the Law, out of every κώμη of Galilee and Judæa, and Jerusalem [1], whose opposition to the principles of the Gospel is evident from the sequel. The words of the Evangelist are remarkable: "and the *power of the Lord* was present to heal them;" by which, if we advert, as on other occasions, to Jewish expressions, it will be manifest that Christ, who was present among them, is here called the *power of the Lord*. In the same manner the Apostles are called in the

[1] Luke v. 17.

Acts the mighty power of God. "And they watched him, whether he would heal him on the Sabbath day, that they might accuse him;" but our Lord, in whom being God was this inalienable prerogative, repeating the words, proved *that the power of the Lord was present among them, and resident* IN HIM, when He said, "that ye may know that the Son of man *hath power* on earth to forgive sins, I say unto thee, Arise, and take up thy bed, and go thy way unto thine own house[1]." At the command of the Mighty God, the paralytic, bed-ridden for years perhaps, in the sight of multitudes took up his bed and walked. The effect was instantaneous; the multitude when they saw the miracle performed, "marvelled, and glorified God, which had given such *power* unto men." May we not then ask, could it have been possible for three separate historians, as in this case, to have recorded an event like this, detailing its minutiæ, and boldly averring the presence both of the friends and enemies of their cause, fixing its locality, and individualizing the healed man, in an age when exposure was easy, unless actually and circumstantially all that they related had occurred? If therefore the history *did occur*, is it not a miraculous and an incontrovertible evidence, that Christ was a Divine Personage? and, as a Divine Personage,

[1] Matt. ix. 6.

must have been possessor of the Divine Attributes? Must not Christianity consequently be true?

When Jesus went up to Jerusalem, as is supposed to the feast of the Passover, He performed a miracle upon a man, which had an infirmity thirty and eight years. The man was not able of his own strength to enter the pool when the angel troubled the water, and had no one to assist him into it. Our Lord here displayed his knowledge of past events, for He "knew that he had been now for a long time in that case;" He had therefore compassion upon him, and asked him if he were willing to be made whole. "The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

The name of the pool signifies "the house of mercy," and the five porches were clearly erected for the accommodation of the diseased. Various conjectures have been made respecting the sanative properties of the water, some imagining them to have been derived from the entrails of the sacrificed beasts, which were washed in them; but no one has proved that the sacrifices were washed, and no one that they were washed in the pool of Bethesda. The "certain season" has more reasonably been supposed to have been the

time of the feast. On the subject of this pool we might fill many pages; but we should neither illustrate nor increase the miracle before us by so doing. The question of Jesus was by no means superfluous; it not only extends to the cure of the man's complaint, but it represents the proposal of the Gospel to those who are afflicted by sin. The willingness of the man to be cured, and his faith in the Saviour, secured the performance of the miracle: "*Rise*," said the Son of God, authoritatively, "take up thy bed, and walk." The cure instantly followed the command; the man, although it was the Sabbath day,—the man who had been bed-ridden for thirty-eight years,—before a multitude of witnesses takes up his bed, and walks. The Jews reprove him for violating their laws; the healed man heeds not their censures, but, freed from the thraldom of disease, boldly answers, "He that made me whole, the same said unto me, Take up thy bed, and walk." Our Lord, who afterwards met him in the temple, warned him, lest his future sins should produce the like consequences.

Had the Jews well weighed the miracles, they could not have misapprehended the character of Christ. Here was a miraculous and sanative spring, —and this was the scene of the display of Christ's sanative power. Showing that in himself this energy

was neither fitful nor occasional, as in the spring, where a fixed period and a higher operation were required for the communication of its virtues, at one word, on the wonder-working spot itself, he made the man whole. And as a higher power imparted efficacy to Bethesda, here in contrast he acted by virtue of omnipotence, not of communicated might; as God, and with the authority of God, he pronounced the cure, which cure, as Creation followed the primitive fiat, instantly followed his command. Surely so stupendous a miracle requires no recommendation of words.

The next miracle that called forth the power of Jesus was in the Synagogue, and was performed on the Sabbath-day, in the presence of his greatest enemies. Those were the Scribes and Pharisees, whom St. Luke (v. 6. *sqq.*) relates to have been watching him for the purpose of accusing him as a breaker of the Sabbath. Jesus, who knew their thoughts, abstained not from the miracle, but resolved to refute them on their own principles. We must conjecture the man to have been partially paralytic, and to have been affected with some degree of paralysis beyond his hand, from the words "rise up and stand forth in the midst," which seem to imply, that without miraculous agency this act would have been attended with some difficulty. Then was it that

Jesus replied to their insidious question, Is it lawful to heal on the Sabbath-days? Here he placed them in a dilemma; for since it was a standard principle among the Jews, that the man who neglected to preserve life was a murderer, and that he who neglected to do good offended against the law, which provided for the rescue of a sheep that should fall into a pit on the Sabbath-day, He enforced their own principle, that inasmuch as a man was better than a sheep, so the duty of doing good to men is one of proportionably more cogent obligation. After having thus confuted them, He desired the man to stretch forth his hand, and performed the miracle; but impatient under such an *argumentum ad hominem*, though silent on account of their inability to disprove his words, they began to plan his destruction. A short time before, Christ had asserted his Divinity; here He demonstrated it: and we may observe, that as the disease was real, and known to the multitudes, there could not have been any collusion; that as Christ healed the hand with a word, not with a touch, the sanctity of the Sabbath, about which they were so disputatious, was actually not infringed. Their most rigid interpretation of the law, therefore, could not have afforded to them a ground of accusation; and they could not deny the miracle. So circumstantially detailed an occurrence, and one which so skilfully evaded the snares of the

Scribes and Pharisees, carries with it positive marks of truth; and the more so, as the Evangelists have merely related facts, leaving the interpretation of their force to the student; whereas, had they narrated "a cunningly devised fable," they would have prominently alluded to these points, and added many embellishments. We have therefore internal and external evidence of the truth of this miracle.

In consequence of the plans of the Pharisees, Christ withdrew Himself, but was followed by multitudes from Galilee, from Judæa, from Jerusalem, from Idumæa, and from the region beyond Jordan, and was visited by some from Tyre and Sidon. St. Mark states[1] that he withdrew Himself to the sea; but St. Luke[2], that this multitude was with Him on the plain, as He descended from a mountain. This apparent discrepancy, which we do not remember any Harmonist to have explained, is remarkably curious; for as St. Mark[3], like St. Luke, mentions the attendance of the multitude after his descent from the mountain with his disciples, and records their attendance before his ascent, we plainly perceive, that either they accompanied Him to the mountain, and awaited the close of his

[1] Chap. iii. 7. [2] Chap. vi. 17. [3] Chap. v. 20.

retirement upon it, or that others from the same region in company with the multitude, on whom He had excited his miraculous power at the sea-coast, followed Him to the mountain, and on his descent to the plain, experienced equally his sanative mercies. The twenty-second verse of this chapter of St. Mark strongly favours the latter idea. Here we find a variety of miracles recorded in general terms; also the acknowledgment that He was the Son of God, and a direct application of the prophecy of Isaiah to Him, which had always been referred to the Messiah.

The Centurion's servant, according to the order here adopted, was the next object of our Saviour's compassion. The circumstance of this Centurion having caused a synagogue to be erected for the Jews[1], induces us to suppose him to have been an inquirer after the truth, and to have been prepared by the tone of his mind for the reception of Christianity; and the more minute parts of the history seem to advance this supposition to a certainty. Now though the erection of this synagogue will, in some way, account for the readiness with which the elders of the Jews undertook the mission of the Centurion; their earnest request, and faith in Christ's

[1] Luke vii. 5.

capability also lead us to think, that they may have been among those, who secretly believed on HIM. But the Centurion was resolved to confer every honour usual in Eastern countries on our Saviour, by the deputation of various messengers at intervals; thus he first sent the elders of the Jews, then his more intimate friends, enhancing the whole with the confession that he was unworthy that Christ should come beneath his roof, affirming his belief that the miraculous cure would instantly follow his word and command, and exemplifying that firm belief by an illustration taken from his profession. To this Jesus bore his attestation, when He said that He had not found so great faith, no, not in Israel, to whom the promises had been made, from whom therefore it might have been expected. Is it not evident, that Christ must have been accredited by the Centurion in all his claims? The miracle by which the servant was healed in the selfsame hour, as the words "Go thy way, and as thou hast believed, so be it done unto thee," proceeded from the mouth of Jesus, must be reckoned among those, by which He *directly* and *immediately* gave evidences of his Divine Power.

A day after this, Jesus is described as entering a city called Nain, and with Him many of his disciples. At his approach to the gate of the city he met a long

train of mourners, a widow in the melancholy retinue following the remains of her only son. Jesus could not pass such a scene without manifesting his power and his compassion. Turning to the disconsolate widow, who was leading that son to the grave, in which she had, in all probability, placed her husband, He said unto her, "Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise; and he that was dead sat up and began to speak." Now there were many of the disciples with Jesus at the performance of this miracle, and also "much people of the city" was in the train, which precludes all supposition that the miracle was not real; the death of the young man was indisputable. Others may have effected great and mighty cures, but no other power but that which belongeth unto God could raise the dead. The compassion of our Lord was evidenced by thus raising the widow's son, and miraculously *restoring* the dead man to his mother; for "he delivered him to his mother." Though a God, He could feel as a man, and though a man, He could act as a God, for He was GOD.

The effect that this miracle had upon the multitudes attests further its reality; the miracle was beyond all deception: had there been any deception, surely some would have detected it. On the con-

trary, at its performance "there came a fear on *all*; and they glorified God, saying, That a great prophet is risen up among us; that God hath visited his people." The temporal life which Christ imparted to this dead man may be considered emblematic of that spiritual life, that eternal existence, which He will hereafter impart to them that seek it.

In this glorification of God, by the quotation of passages, which are elsewhere applied to the Messiah, it is very apparent that they acknowledged Him to be the long-predicted Saviour, and glorified Him personally as God. Some extraordinary impression on the public mind by this miracle, some extraordinary confession of Christ, and ascription of homage to Him must have taken place, since the rumour of the wonderful act went throughout all Judæa and the neighbouring regions, and induced the disciples of John to apprize him of these signs of Almighty power. And it must be borne in mind, that it was this resuscitation of the dead, which caused John to send two of his disciples to Christ, that they (not himself) might be certified of the authenticity of his Divine claims.

After this comes the cure of the blind and dumb demoniac, in the presence of the twelve and of certain women, who had been healed of evil spirits and

infirmities. In this miracle the people had conceptions that Christ was the Messiah; for such was the purport of their question, Is not this the Son of David? And the Scribes and Pharisees, referring the agency to Beelzebub, showed, that they understood the nature of the popular inquiry, but wished to direct their minds away from the proofs which Christ exhibited of his character. Thus if we examine all the miracles, we shall find them preparatives to the mighty extension, which Christianity shortly afterwards acquired.

The next miracle that comes under our notice evidences Jesus's power over the elements, and was wrought, not as in most cases in answer to a manifestation of faith; for the record states that the disciples were with Him in a ship, and there arose a great tempest in the sea, insomuch that they were afraid. They therefore came to Jesus for protection, saying; "Lord, save us, we perish." Our Lord, awaking from the sleep into which He had fallen, as Lord and Governor of the creation rebuked the winds and the waves; the ruffled and tempestuous billows in an instant became calm at his word. The disciples, as well they might be, were astonished at the sudden and mighty change: the wind ceased to blow; the waves, that had almost sunken the ship, began to glide on calmly as

on a tranquil lake. "What manner of man is this," said they, "that even the winds and the sea obey him!"

This miracle was certainly another of those which were intended to display Christ's Omnipotence and Divinity; it was one which never could have been forgotten by those who witnessed it; one, which must have carried a conviction with it, that something more than humanity controlled the elements. The *instantaneous* and unruffled calm, which succeeded to the violence of the tempest, was not natural, therefore it was the effect of the Divine power; for the original by no means gives the notion of a *gradual*, but of an *immediate* cessation of the storm [1]. Doubtless it was when the elements had attained their utmost fury, when the extremity of danger had arrived, that He, by whom all things were made, interposed his authority, and proved to his disciples that verily He was the Son of God.

The cures of the demoniacs of Gadara again evidenced Christ's superior power; even the Devils practically proved that his chief object was to destroy the works of the Evil one. The record of

[1] Μεγάλη γαλήνη, a still—a perfect calm; a perfect smoothness of the waters.

St. Matthew mentions two men thus possessed, whose abode was in the tombs, who were so fierce and savage that no person dared to venture within their reach. When however they saw Jesus at a distance, their consciousness of the Divine Power, which was inherent in Him, forced them to fall down before Him and pay Him adoration. Their confession, that He was the Son of the Most High God, was a confession of his Divinity.

In the three accounts of this miracle there is a little difference. St. Matthew mentions two demoniacs, St. Mark and St. Luke one, whose name was Legion. The historical fact therefore is, that there were indeed two demoniacs; but that as one was probably more violently under demoniacal possession than the other, the two latter Evangelists confined their accounts to him [1].

The permission given the Devils to enter the herd of swine has been strangely called into question by infidels; and some interpreters, referring the words to the oriental style, have supposed that the demoniacs were the real agents, and that they drove the swine into the sea. Yet even in this case the mi-

[1] Burder, in his "Oriental Customs," has illustrated the narrative from Arrian, i. 25, and Herod. vi. 84, but not to the full extent.

racle would maintain its ground. Another party has controverted it on the plea of injustice; but this plea will vanish, when it is remembered, that it was an express violation of the law of God to keep swine, and that their destruction was a proper manifestation of the justice of the Almighty; consequently we here see Christ both in the exercise of his mercy and justice: of his mercy, in restoring the demoniacs to their right minds,—of his justice, in vindicating the provisions of the Mosaic law. The Jews therefore having violated their laws by keeping swine, thus received a punishment by the loss of their herd; thereby showing, that although Jesus was bringing a new code of laws, still He had regard to those under the old dispensation, until those under the new were firmly established. If the swine belonged to the Gentiles, Christ might have performed the miracle to prove to them the sanctity and stringency of those laws which they ought to have revered; and as swine were forbidden altogether in the land of Israel, it is clear, that, whether they belonged to Jews or Gentiles, the law ought to have been observed, and that He who came to fulfil, not to destroy it, acted consistently with his Divine character. At all events there was a display of power that alone could have proceeded from God. The effect of this miracle also proved its reality, for the whole city came out to meet Jesus;

and when they saw Him, they besought Him that He would depart out of their coasts; than which words cannot more strikingly assure us, that they were convinced that the miracle had been performed by more than earthly power, and that He, who performed it, was invested with more than human attributes.

The next miracle affords another instance of Christ's power to raise the dead. St. Matthew's record declares, that while Jesus was speaking to his disciples, a certain ruler came to Him, and besought Him in behalf of his daughter, who was, when the ruler left her, just at the point of death, and in all probability was dead, at the time he came to our Lord. Jesus, in answer to his prayer, arose and followed him with his disciples. On his road a woman, who had an issue of blood for twelve years, came behind Him and touched the hem or fringe of his garment: "For she said within herself, If I may but touch his garment, I shall be whole." As soon as she had accomplished her design, our Lord perceived that virtue had gone out of Him, and as an encouragement to the woman's faith, declared that in consequence of that faith, she should be whole. "And the woman was made whole from that hour." Our Lord then proceeded to the ruler's house, and affirmed that the maid for whom the prayers of the ruler were offered was not dead, but only asleep, or

that she was not so dead as to require their lamentations; but they laughed him to scorn, for they knew her to be dead. Jesus then entered the room, and took the damsel by the hand, and the maid arose. The result was, as might naturally be expected, that "the fame thereof went abroad into all that land."

From the circumstance of Jairus having been a ruler of the synagogue, we obtain another evidence [1]

[1] The following remarks are from the Church of England Quarterly Review, No. VI. p. 330:—

"St. Matthew's words at v. 18, are ἄρτι ἐτελεύτησεν; St. Mark's, ἐσχάτως ἔχει; but St. Luke's, ἀπέθνησκεν, in whose account it must be particularly borne in mind, that the messengers also subsequently arrive with the information, that the child τέθνηκεν. That St. Matthew and St. Luke used equivalent expressions; and that those equivalent expressions were analogous to St. Mark's ἐσχάτως ἔχει, and consequently denoted not *the natural death*, is very apparent, as the subsequent τέθνηκεν not obscurely suggests to us. For as the Greek aorist was used by the Hellenists for the Hebrew preterite, and must, like it, often have been adopted in the sense of the present,—a fact neither noticed by Winer nor Moses Stuart,—it is clear that St. Matthew and St. Luke harmonize with St. Mark. But when she was actually dead, St. Luke employed τέθνηκεν. Thus this objection is utterly worthless; for the use of the aorist in the Greek Testament and the Septuagint exactly answers to this Hebrew principle in numberless instances; and this solution has its evidence in the fact, that St. Luke, within a few verses, will have otherwise contradicted himself, that is, if we here consider the aorist and preterite to be synonymous.

of the respect and influence which Jesus had acquired among the higher order of the Jews; and we may remark, that the *apparent* mode of revivification was by a seizure of the hand, as in the preceding instance, accompanied by the Divine command. It is also worthy of notice, that as Peter was afterwards taught to call nothing common and unclean, so Christ practically confirmed the doctrine in the instance of the αἱμορῥοοῦσα, whom Ambrose has strangely conjectured to have been Martha, the sister of Lazarus, and whom the Gospel of Nicodemus calls Veronica. For as her touch was reputed unclean by the Law, the cure which Jesus permitted to recompense her faith, was a strong proof of the unbounded beneficence of all his transactions with mankind, and an early demonstration of that liberty by which He set us free from the bondage of the Law. Each of these miracles attests his Almighty Power, and each, in all its circumstances, contains evidences of its truth.

The cure of the blind men was a striking instance of Jesus fulfilling the prophecies. When our Lord left the ruler's house, two blind men met Him, "crying and saying, Thou Son of David, have mercy upon us." By this expression they very plainly acknowledged Him to be the Messiah, and to have lineally descended from David; for we still find in all the

Jewish writings the promised Saviour denominated the Messiah Ben David. We perceive also in this miracle, that they first made a confession of their faith in Him, before He touched their eyes, and restored their sight; and the charge that our Saviour gave to these men indicated that He had no desire of ostentation or vainglory, and He further made it, that his enemies might not be induced to plan his destruction. For it was manifest that the miracles which He performed had far greater influence with the multitude than the opposition of the dominant sects, and that his appeals to the Law and to the Prophets, corroborated by stupendous miracles, and the verification of the prophetic signs of the Messiah in Himself, obtained a far greater credence than the glosses and traditions, in which the Scribes, Pharisees, and Sadducees delighted. Of this fact they were aware;—for it was only by the plea, that He was projecting the institution of a kingdom in opposition to Cæsar, that they at last effected his crucifixion.

Connected with this miracle was the cure of a dumb man possessed with a Devil, which possession, in all probability, was the cause of his dumbness, for as soon as the Devil was cast out the dumb spake. The performing of this miracle caused the multitudes who witnessed it, not only to marvel, but to

proclaim that the like was never seen in Israel, among whom the prophets had wrought miracles in corroboration of their divinely appointed office. But no one of them had effected a like cure; hence no one could pretend to be the Son of God, but He who performed that which was spoken by the prophets. What could have afforded stronger proof of his true character to the Jews, than this literal fulfilment of prophecy, by giving sight to the blind, and speech to the dumb? What could have equally prepared them for the elevated doctrine, that He was of one Essence with the Eternal Father? Hence too we may learn how little qualified we are fully to decide between what is *literal* and what is *figurative* in prophecy, till the event gives to us the interpretation.

In the miracle of the loaves and fishes, by which five thousand persons were fed in a desert place, we have an illustrious instance of Christ's creative power; and if we critically inspect the whole series of miracles, we shall find in each the manifestation of some particular attribute of Divinity. This miracle was as much intended to prove and confirm the faith of the Apostles, and to prepare their minds for higher conceptions of his nature, as it was to convince the multitude, and lead them into the fold of discipleship. It was achieved in the neighbourhood of Beth-

saida[1], after Jesus had preached to the multitude concerning the kingdom of God, and performed many miraculous cures. It was at the close of day[2] that Jesus crowned the miracles which He had previously wrought, by this overwhelming demonstration of his Divinity. We must not suppose that the five barley loaves and the two small fishes were extended by amplification into a quantity equal to the supply of the five thousand, although that extension would have been an equally convincing evidence of Christ's Omnipotence; but we must rather suppose an absolute creation of substance, and we must rather perceive in this miracle a practical exemplification of that divine and energetic attribute, which operated at the beginning of things. Viewing the miracle in this its true light, we cannot fail to see that Christ was very God.

One commentator in a most extraordinary manner supposes that Christ blessed God, not the loaves and fishes, merely because εὐλόγησε stands by itself in St. Matthew; but had he consulted the other Evangelists, he would have detected his error. For in St. Mark the word is followed by ἄρτους, in St. Luke by αὐτούς, whilst in St. John εὐχαριστήσας is the corresponding term. This interpretation we

[1] Luke ix. 10, 11. [2] Luke ix. 12.

think right to verify, because we account it important; since it authorizes us to connect it, as to the act itself, with those solemn occasions, when He blessed and broke bread at the last Supper, and when after his resurrection He became known to his disciples by breaking bread.

But what was the sequel of this Almighty miracle? The multitude were convinced; they acknowledged Christ to be the prophet predicted by Moses —the true Messiah: "Of a truth, said they, this is that prophet that should come into the world." Yet being still impressed with the popular notion, that the Messiah would be a temporal and victorious King, they from absolute conviction were inclined to revolt from the Roman government, and raise Jesus to the temporal throne of David. Nor till He had taken a ship and crossed from the desert place to Bethsaida, did they desist. It may also be conjectured, that his disciples partook of the popular feeling, for they embarked not till Christ constrained them. But how acted HE, when He had reached the other side? *He retired in absolute solitude to a mountain to pray.*

Christ's miraculous act of walking on the lake of Genesareth, where storms are of frequent occurrence, was another step by which He prepared his

disciples to have a full conception of his Divinity. By suspending the laws of gravitation, He gave an unlimited manifestation of his power. The time of his appearance—the fourth watch, i. e. between the hours of three and six in the morning, was calculated to produce the supposition that they beheld a spirit; to which the tempestuous state of the water, and their exhaustion from long toil may have contributed. We are also informed, that darkness prevailed, and that a contrary wind prevented them from reaching the port. This fear and suspense must have been increased by the appearance of his intention to pass the ship, and have recalled to their minds many of the superstitions of their countrymen. When Jesus had made Himself known to them, their conviction of his Divine Power was proved by Peter venturing on the water to reach Him. Had he not imagined that Christ could communicate that power, he would not have made either the request or the attempt; for, when he began to sink, the cessation of the communicated power was occasioned by his want of faith, and alarm at the fury of the wind.

This miracle comes within the Jewish enumeration of the properties of God [1]. Those, therefore,

[1] See Job ix. 8.

who saw Christ walking on the sea, must have inferred his Divinity from the act. This conclusion must have been augmented by Peter's instant preservation, as Jesus seized his hand, by the immediate lulling of the storm as Christ entered the ship, and the sudden arrival of the vessel at its destination. The amazement of the disciples is very conceivable; nor is it strange that in their previous bewilderment and present amazement, they should not have fixed their thoughts on the miracle of the loaves; for the passage in St. Mark does not, in our opinion, imply that their heart was *hardened*, to which notion the whole history is opposed, but that it was so stupified with fear, that they could not reflect upon it. Their confession that He was truly the Son of God, in which perhaps (Job. ix. 8.) recurred to their minds, shows the effect which it produced upon them; and it is clear that they published the miracle on their arrival at the land, and made known the evidence of his Deity, which they had seen and acknowledged, by the confluence of people who brought the sick to be healed in every village, city, or country, which He entered, and by the faith expressed, that if the sick but touched the border of his garment, they would be healed.

The next miracle is that which was effected on the daughter of the Syrophœnician woman. We

suspect that there is a deeper meaning in this miracle, than has been commonly imagined: we imagine that Christ here gave an evidence of the admission of the Gentiles into his Church. This Syrophœnician by nation, but by birth a Greek, resident in the neighbourhood of idolatrous Tyre and Sidon, was probably not of the Jewish faith. The assignment of the title of Son of David to Christ will not prove the contrary; because she would naturally have known that He was so called by those who followed Him. If then we suppose Matt. xv. 24, to be interrogative, instead of affirmative, it will mean, according to Hebrew idiom, Am I only sent to the lost[1] sheep of the house of Israel? and we are inclined, by the sequel, to this opinion. The Jews, as we may perceive from many passages in the sacred writings, among other opprobrious epithets, called the *Goim*, or Gentiles, *Dogs*; and the epithet is still almost universal in the East. When Jesus then said, "Let *the children* first be filled," his allusion was to the Jews: when the woman replied, "Yes, Lord; yet the *dogs* under the table eat of *the children's* crumbs;" she implied, that after his salvation had been extended to the Jews, as it had already been, the Gentiles would be permitted to derive a benefit from it; in which we see a beautiful specimen of

[1] Οὐχ' ἀπεστάλην, for οὐκ ἀπεστάλην.

oriental imagery. This was her "*great faith*;" and for this "*great faith*," her daughter was healed. This view of the miracle is one, which illustrates the manner in which our Saviour prepared the way for the reception of the Gentiles into his Church.

After this, Christ healed, on the coast of Decapolis, great multitudes, among whom were lame, blind, dumb, maimed, and many others; but the cure most particularized is that of the deaf man, with an impediment in his speech. The words, "and he took him aside from the multitude, and put his fingers in his ears, and he spit and touched his tongue, and, looking up to heaven, he sighed, and saith unto him, Ephphatha," have given rise to many strange observations. It is, however, manifest, that Jesus accommodated Himself to the prejudices of the multitude, who might, on this occasion, have expected some external sign, which is more rational than the violation of the grammar, which makes the deaf man do these things. The miracle must be attributed to the Divine command, Ephphatha; not to the external circumstances.

This was succeeded by the miraculous feeding of the four thousand[1], in explanation of which our

[1] *Without reckoning women and children*, see Matt. xv. 38.

former observations will serve. For a similar reason we shall not discuss the cure of the blind man at Bethsaida.

The transfiguration on Mount Tabor was one of Christ's greatest miracles. It was a visible proof to the three present disciples, that He was God. On other occasions the same three disciples were equally favoured [1]. That at the transfiguration there was a change in Christ's *external* appearance, is certain from the word used by St. Matthew and St. Mark (μετεμορφώθη), compared with St. Luke's expression τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον. The particulars of this change, his face shining as the sun, his raiment white as snow or as the light, and darting radiance from it (ἐξαστράπτων, St. Luke), convince us, that the human form gave place to the Divine, and that the Godhead burst forth in its splendour and glory. Christ, by various miracles, had shown to his disciples, that He exerted the omnipotence of God. Here He revealed Himself to the three, who were afterwards most signalized, as God. Moses, whose life and whose laws had prefigured Him; Elijah, whether the true and unflinching prophet of the kingdom of Israel, or St. John the Baptist, whose earthly course had ended, who was the prophetic precursor of

[1] Matt. xxvi. 37. Mark v. 37.

the Messiah, appeared to Him in glory, and spake of his decease to be accomplished in Jerusalem. It is remarkable, that in connexion with this appearance of Moses, St. Luke uses the word ἔξοδος. The effect of these heavenly appearances on the disciples was partial sleep; but the words of Peter evince, that they were not entirely ignorant of what was passing. As he spake, a nimbus or bright cloud overshadowed them. This was accounted a symbol of the Divine Presence[1]. Under the law God generally manifested Himself in a thick, dark cloud, well suited to its types: but here the divinity of the Son of God was attested from a clear, effulgent cloud, suited to the Gospel. The voice from heaven virtually announced the abrogation of the Mosaic law; it showed the fulfilment of Deut. xviii. 15; it proved that God's beloved Son was present, whom Moses had enjoined Israel to hear. The state into which the disciples were thrown, when the Evangelists say they fell on their faces, must have been an absence of consciousness; for we find Jesus *touching* them, exactly as by *his touch* He healed the infirm. We will merely remark, that the sequel leads us to suppose, that the Baptist was the person here mentioned as Elijah or Elias; in which we are further assured, because as Moses prepared the people for the law, so he, having prepared them for the minis-

[1] See Ezek. i. 4.

try of Christ, was the proper person to be associated with Moses in this scene; at the same time, calling to mind, that St. Peter, in his Epistle, mentions this solemn event.

During Christ's absence on Mount Tabor, a certain father had besought the nine remaining disciples to eject a Devil from his only son, who was deaf and dumb. Their efforts were in vain—"because of their unbelief." On Christ's re-appearance the possessed was healed, and the witnesses were amazed at the mighty power of God.

The cure of the infirm woman in one of the synagogues on the Sabbath, mentioned in Luke xiii. 10—22, is so similar in all its circumstances to one which has been already discussed, that we shall content ourselves with merely naming it in its order. The ten lepers, who met Jesus entering a Samaritan village and were healed, of whom one only, and he a Samaritan, returned to ascribe glory to God, were instances also of the subjection of all things to his divine will, and the unbounded efficacy of his power. But in the narrative of this miracle we do not perceive particulars, on which our attention in this place requires to be fixed.

In the restoration of the blind man to sight, which

St. John[1] has recorded, there are many points which demand our consideration. The man had been born blind, "that the works of God should be made manifest in him;" and they were manifested in him with glorious splendour. He who was "the light of the world" shone upon him, and he saw. Many questions have been asked on the subject of Christ's making clay of spittle, anointing the eyes of the blind man with it, and sending him to wash them in the pool of Siloam, the sanative properties of whose waters had become proverbial among the Jews. As we have remarked on a former occasion, we must not suppose any medical virtue to have been in the clay and the spittle, but that Jesus so acted in accommodation to a prevalent custom; for the Jews believed that spittle was efficacious against diseases of the eye, if it were accompanied with a particular charm. It seems, therefore, that Christ used the clay and spittle to draw the attention of the by-standers to the miracle, and to convince them of the absence of all imaginary spells, and certify them that it proceeded from his own omnipotence. Of all the conjectures respecting the motive of the act, this is the most plausible.

This miracle was another of those which the Jews

[1] Chap. ix. 1—23.

accounted an infringement of the Sabbath; and the examination, to which they subjected both the healed man and his parents, showed the determination with which they sought the death of Christ. But the miracle was not an infringement of the Sabbath. The law forbade servile and unnecessary work on that day, but not acts of mercy. The Sabbath was made for man, not man for the Sabbath. The division in opinion respecting Christ, which took place among the Pharisees, and the resolution to eject from the synagogue all who should confess that He was the Messiah, are evidences of the very many adherents which He had acquired. The Pharisees were perfectly aware that no impostor could have performed this and the other miracles which Jesus did; but they dreaded their effect on the public mind. When the healed man confessed that Christ was a prophet, he denied that the Sabbath had been violated; for the Jews received it as a doctrine, that a prophet might dispense with the observation of the Sabbath, being supposed to be under celestial direction. The arguments which he used were clear and forcible. It is therefore not strange that he should have been cast out of the synagogue, that he should have become Christ's disciple, and have worshipped Him as the Son of God.

The raising of Lazarus was a magnificent display

of the power and glory of God, and the miracle was performed for that purpose, with a view also of evidencing the general resurrection. Every circumstance connected with this miracle forcibly attests its reality. The question whether Lazarus was actually dead is absurd, for the Jews considered that bodies kept beyond *three* days would become corrupt; but Lazarus had been buried *four* days, which circumstance created a doubt in his sister's mind, whether Jesus really had the power to raise him from his corruption. A more pathetic scene perhaps was never witnessed during our Lord's ministry upon the earth. There were the two sisters of the dead man mourning for their lost brother, Jesus going to the grave of him whom He loved, and giving at his arrival a strong proof of his humanity by *weeping*. "Jesus wept." The Mighty God was moved with compassion and wept. We might enquire why Jesus should have been so moved, when He knew that He had the power to restore him to life. Was there any doubt in his mind of the extent of that power? Oh! no. The scene around was enough to move his tender love, and perhaps that scene might have reminded Him of the sufferings He Himself was about to undergo. Or He might have wept, for the consequences of sin, which were now before Him—death; or, perhaps, on account of the unbelief of the Jews: at all

events there is sufficient in the narrative to preclude the possibility of his being moved through any idea of a want of power on his part to restore Lazarus to his family. Jesus knew that Lazarus would be raised by his power. For, said He, when He heard Lazarus was sick, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby," which words have been conjectured to contain the message, which Christ returned to Martha and Mary by the person whom they had sent to Him. And they were verified by the merely temporary, not final, privation of life, which Lazarus underwent. In order to display his glory the more, He waited two days ere He commenced his journey, and when He arrived, Lazarus had been four days in his grave; but at his Divine command the dead man came forth, bound hand and foot with his grave-clothes, reinvested with all the principles of life. The effect of the miracle was instantaneous, and beyond all dispute—the Jews, and many of the former enemies of our Lord, "believed in him."

If we examine the miracle, we shall find in it much that is striking. Ere the death of Lazarus had been notified to Jesus, and ere He had arrived at Bethany, He plainly informed his disciples, that Lazarus was dead. This knowledge was a miracle

in itself equal to that which succeeded it: it displayed Christ's omniscience, as the other displayed his omnipotence. Without leaving the place of his retirement beyond the Jordan, He might by a word or by his will have restored Lazarus to life; but his crucifixion being at hand, and the miracle itself being appointed one of its apparent causes, He resolved, ere He returned to his Father, to give public and practical evidence of the doctrine of the resurrection, which was a fundamental article in his religion. From Martha's and Mary's words, "Lord, if thou hadst been here, my brother had not died," it appears that they imagined that Christ could heal the sick, when present with them only, but not at a distance from them, though there were recorded miracles of the latter sort. It is also evident, that they believed the doctrine of the resurrection as the Jews believed it. By commanding the stone to be removed, Christ afforded evidence that Lazarus was actually dead; *and because of the bystanders, that they might believe him sent by God,* (ver. 42,) He gave thanks to the eternal Father, ere He summoned the dead to come forth. The Jews having ascribed many of his miracles to Beelzebub, and it having been a common opinion, that miracles were wrought by the power and in the name of the Devil, Jesus appears to have thus acted that this might be ascribed to God. At his omnipotent fiat, the grave surrendered

its prey, and the soul returned at the voice of that God who gave it. Heretofore[1] He had said, that the hour was coming in which the dead should hear the voice of the Son of God and live:—ere that remoter hour should arrive, He here gave a stupendous proof of the truth of his words. He was determined that the ocular evidence should be complete: those who loosed the risen man, and let him go, had the fullest verification of his resurrection. Yet, whilst some believed, others criminated Jesus to the Pharisees. His eternal power and Godhead had been manifested:—but they preferred the praise of men to the praise of God. "Jesus wept."

The miraculous cure of the two blind men at Jericho, in the presence of a great multitude, gives to us another instance of his having been acknowledged as Messiah, the Son of David, and of prayer having been addressed to Him. The rebuke of the multitude shows plainly the sense in which their precatory words were understood;—but they the more perseveringly continued their petitions for relief. When the miracle had been performed, they followed Jesus and glorified God; and those too, who had rebuked them, joined in praise to the Supreme Being: they saw, in what was done, the finger of God, and must have been convinced at

[1] John v. 25.

last, that He, by whom it was done, had a right to the invocation, that had been made to Him [1].

[1] In an article upon Strauss's *Life of Jesus*, *The Church of England Quarterly Review* contains the following observations:

"The cure of the blind ranks next in his chapter of impossibilities. Three of the Evangelists seriously offend him; Matthew, Mark, and Luke. The charge is, that Matthew mentions two blind persons, the others only one; that Matthew and Mark represent the occurrence on Christ's departure from Jericho, but Luke on his entrance to Jericho. In all three, however, the blind use the objectionable ἐλέησον. Now Strauss, who is the most exacting of all men, never enters into the question of various readings, nor adverts to the history of the text, of which his quotations prove him not to be ignorant; but, without referring to Griesbach or Scholz, he always judges magisterially from the *textus receptus* to the integrity of the Evangelists. St. Matthew was very probably an eyewitness; St. Mark, by particularizing, in the emphatic manner, in which he particularizes him, Bar Timæus, who was perhaps a well-known individual, does not exclude the other noticed by his predecessor, and agrees with him, that the occurrence was at Christ's departure from Jericho. But St. Luke's varying account, as to the cure taking place *on the entrance* to Jericho, is by no means opposed to the inherent truth; for St. Luke was not an eyewitness, and wrote his Gospel, καθὼς παρέδοσαν . . . οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, i. 2. Thus he himself owns his source to have been the statement of others. The explanation quoted from the harmonists, that Jesus, on his entrance to Jericho (according to St. Luke), and also on his departure (according to St. Matthew and St. Mark), had restored a blind man to sight, is not so devoid of probability as to have sanctioned the observations which are made upon it. Storr's hypothesis, that one on the entrance of Jesus, and two on his exit, were so restored, we do not think worthy of disregard. Strauss's objection, as to the recurrence of the attendant circumstances, is obviated by our first observation and conjecture. His opinion

The miracle, which occasioned the withering of the fig-tree, has been accounted one of severity; but to understand it, we must view it in its connexion[1]. Belief had not followed the many miracles which Christ had done in that degree in which it was due; many of the rulers openly professed not to credit Him, and others, believing Him, feared to confess their principles on account of the Pharisees, and the love of popularity, and human estimation. This perverseness and moral blindness Isaiah had

is, that this duplication of the blind in St. Matthew was occasioned by his memory fixing on his previous relation in ix. 27, *sqq.*, from which notion the objector ramifies into a lengthy detail. But the two accounts are absolutely distinct; they have nothing in common, besides the number of persons and the redoubtable ἐλέησον; in other points the narratives are diametrically opposite to each other: therefore, they cannot be one and the same. The efficacy of the mere word, or the mere touch of Christ is disputed, as a thing encompassed with difficulties; and so it must remain with those who deny his Divinity. For on these and similar points each party reverts to his first principles, which are irreconcileably contrary to each other; the one asserting the Divinity of Christ and the inspiration of the New Testament, the other continually assailing both, as incompatible with the bold pretensions of rationalism to decide on matters relating to the Deity. To follow such a train of objections would be but to vary the language, which discusses the same things. When, therefore, it is urged that the required treatment would have been very complicated, partly chirurgical, partly medicinal; when it is asked, if such a sudden cure by a word or a touch should be represented as purely miraculous and magical, or magnetical, or '*psychical*,' it is evident that every objection is really based on the denial of miracles."

[1] John xii. 37—43.

predicted. Impressed with these reflections, and beyond doubt descanting on them to his disciples and those who followed Him, Jesus left Jerusalem and proceeded to Bethany, where Lazarus and his sisters lived. It is a singular fact, that from this period to the time of his crucifixion, which occurred about six days afterwards, He went to Bethany every evening, and returned to Jerusalem every morning; consequently, this impression seems strongly to have operated upon Him.

Now the fig-tree had leaves, but no fruit, and was a fit emblem of the state of the Jews, which He revolved in his mind. When we read, that "the time of figs was not yet," the allusion is to the ripe fruit:—for it is to be remembered, that the fig-tree exhibits in an incipient state, in one season the fruit, which the next will mature; and that this had not even the appearance of fructification, the words of Matt. xxi. 19. and Mark xi. 13. assure us. Such was exactly the condition of the Pharisees.

When therefore Jesus pronounced sentence on the tree and it withered, shall we err in supposing that He performed this miracle to give proof to his disciples, that his words, respecting the impenitent Jews, would equally come to pass? We no where read, that He *cursed* the tree, as some have gratui-

tously asserted: and we are confirmed in our interpretation of the miracle, by the exclamation of the disciples[1], which seems to express an awful conviction of the practical proof which He had given of the truth of his words. And that there was no severity, but simply an exemplification of coming facts, the sequel, in which He inculcates on them the necessity of *forgiving* others, and praying God to be *forgiven* themselves, is an incontestable evidence. These are the miracles, which we have conceived ourselves more particularly bound to discuss; and those, which we have not fully examined, have (as we have before stated) been passed by, because our remarks on others will be found to illustrate them. Such was the cure of the right ear of Malek or Malchus (Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50, 51. John xviii. 10,) which Peter cut off, as Jesus was led to the High Priest, which must be classified among the miracles which Jesus performed with the touch.

As a further evidence of Christianity, and one rightly to be classed among the miracles, we might here introduce the resurrection of our Lord Himself. In fact this is a most important evidence; for upon it depends, in a degree, the whole truth of the

[1] Matt. xxi. 20.

Gospel. Our work then would be incomplete, were we to omit to give it our consideration. Prophecy would remain unfulfilled—Types unsubstantiated. For it was prophesied that Christ should rise again, it was typified that He should burst from the grave. "My flesh shall rest in hope," said David, "for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption [1]." In the opinion of some, Joseph typified Christ's resurrection; the dungeon, in which he was, being compared to our Saviour's death, and his liberation from it to Christ's resurrection. His exaltation to vice-regal power has likewise been brought into typical reference to Christ's ascension to heaven, and sitting on the right hand of his Father: and his preservation of his brethren to the salvation afforded to mankind [2].

Jonah being disgorged from the whale was also typical of Christ's resurrection. Both prophecy and types there declared the resurrection of our Lord,

[1] Psalm xvi. 10.

[2] "Post duos annos dierum, tertio incipiente, de carcere educitur Joseph. Et noster Joseph Christus Dominus die tertio a mortuis resurrexit. Præsentatur Pharaoni; mundo resurrectio declaratur. Data est Josepho a Pharaone in tota Ægypto potestas; et noster Joseph Christus Dominus post resurrectionem dicit, Data est mihi omnis potestas in cœlo et in terra."—*Prosper. de Promis. et Prædict.* p. i. c. 29.

as well as our Lord's own words; "Destroy this temple, and in three days I will raise it up[1]." "But, he spake of the temple of his body" (v. 21). Now the testimony of the resurrection of Jesus is the strongest of all testimony—it is human, it is evangelical, it is divine. The women who came to the sepulchre to see the place where the Lord lay, found Him alive; they "held him by the feet, and worshipped him[2]." The Apostles also bore evidence of the truth,—five hundred brethren at once saw our Saviour alive after his death—his enemies also confirmed the fact. But the testimony received angelical evidence. "Two angels in white, sitting the one at the head, the other at the feet, where the body of Jesus had lain, said unto the women, Why seek ye the living among the dead? He is not here, but is risen[3]."

Such was the angelical evidence! but the witness of God exceeds the testimony both of men and angels[4]. Thus St. Peter appeals to antecedent prophecies in proof of the Divine testimony, and affirms, that "This Jesus hath God raised up, whereof we all are witnesses," (Acts ii. 32.) and (in chap. v. 32.) claims the attestation of the Holy Spirit to the fact.

[1] John ii. 19.
[2] Matt. xxviii. 9.
[3] John xx. 12.
[4] 1 John v. 9.

St. Paul too connects together the resurrection of Christ and the Divine testimony. The Spirit of truth which proceedeth from the Father, (said Jesus,) he shall testify of me, and ye shall bear witness, because ye have been with me from the beginning [1], to which reference is made in Acts i. 8. What testimony can be stronger than this? For it is complete by the evidence of his identity. There is no occasion to show that He was really dead; for when the soldiers came to Him upon the cross, they brake not his legs, because they found Him dead. The crucifixion itself was sufficient to remove the slightest doubt upon the subject. All nature around showed that He was dead; the earth shook, darkness came over the whole land, the veil of the Temple was rent in twain: if Christ died not, we are yet in our sins; but Christ *has* died; Christ has risen again, and become "the first-fruits of them that slept [2]."

When our Saviour first appeared to his disciples, they looked upon Him as a Spirit, but Christ easily confuted the supposition. "Handle me, and see," said He, "for a spirit hath not flesh and bones, as ye see me have [3]." "Reach hither thy finger," continued He to unbelieving Thomas, "and thrust it

[1] John xv. 26, 27. [2] 1 Cor. xv. [3] Luke xxiv. 39.

into my side, and be not faithless but believing[1]." The body bore the marks of the crucifixion, which Thomas observing, both by sight and touch, acknowledged Him as "his Lord and his God[2]." But our Lord gave further evidence that He was no spirit, for He ate before his disciples; He conversed with them; He spoke of the Scriptures to them; He evidenced the same power; and then ascended into heaven in the sight of the multitude. In those days there was no dispute about his resurrection; modern objectors have risen up, alas! to confound men's faith, and to dispute that evidence, upon which the whole Gospel hangs. But Christ is risen, and an atonement is made for sin.

Let us then examine a few of the objections made against this divine truth. It is said that the disciples stole the body of Jesus away from the sepulchre, while the guards were *sleeping*. This was utterly impossible under any circumstances; the punishment of a guard sleeping on his post was instant death; and we read of no such punishment being inflicted upon the guards, who were set to watch our Saviour's tomb; therefore we may conclude, that nothing occurred worthy of that punishment. The disciples were few at that time, and

[1] John xx. 27. [2] John xx. 28.

dared not to have ventured upon so bold an expedition, especially as the night was moonlight, and Jerusalem was full of the very people who had partaken in the crucifixion of Christ, and had exulted over the deed. The guards were very numerous: was it probable that they should all have fallen asleep at the same time? Impossible! But then they might have been bribed. The impossibility was equally great. The disciples had no money to bribe them; and had they, the guards dared not to have received it. Hence we may conclude, that our Saviour really and truly rose from the dead, and accomplished the purpose, for which He came into the world. By his resurrection, we have the grandest evidence of CHRISTIANITY. By it we look forward to our own resurrection. By it we hope, through the grace of God, to enjoy the rewards that he has gone to prepare for his faithful followers.

It is impossible that the narratives of the resurrection of Christ could have found any reception in that age, had there not been independent testimony of their truth: it is impossible, that the names of living persons would have been given as witnesses of it, had they not really been such. A reason for things which is not expressed is deducible from every part, which could not have been the case, in any fictitious or legendary tale, however artfully

the parts might have been dovetailed together; for there would have been points through which the forgery would manifestly glare. Thus the women, who came to the sepulchre, having ministered to Christ during the exercise of his mission, having attended Him at his crucifixion, careless of the danger to which they exposed themselves, are very naturally seen carrying spices and unguents for the purpose of embalming Him, wailing and weeping at his tomb, and were very appropriately, in return for their great fidelity, the first witnesses of his resurrection.

The emphatic manner, in which Peter's name is mentioned in the account of the resurrection, sent by the women to the disciples, would hardly have been found but in a real history; the evident cause, being that of conveying to him consolation after his denial of Christ; a forgery would not have had this affecting simplicity, but would have been too diffuse and circumstantial. In fact the truth of the resurrection appears in every point of view: the impossibility of bribing the Roman guard, the impossibility that they all could have slept on their duty; or sleeping, that the disciples could have removed the great stone, and stolen the body without awaking them; the careful manner in which the linen garments were placed, in which the body had been wrapped, whereas had the body been stolen, they

would have been taken with it, since the danger would have been increased by taking them off it, and arranging them,—are each a separate demonstration, that the resurrection of Jesus must have happened as it is recorded. The confessed unbelief of the disciples, till they were ocularly convinced of the fact, and the separate appearances of Christ, together with the minute account of the conversation on the journey to Emmaus, the necessity of which to their full comprehension of the Scriptures, and to their certainty that in Him the types and prophecies had been accomplished, is apparent, not forgetting the emphatic mode in which He is said to have appeared to Simon, and the most credible manner of recognition in breaking bread, are severally in such exact harmony with the object, which Christ came to effect, so well calculated to establish their faith, and prepare them for their ministry, that it is impossible that such particulars could have been embodied in a work, which was not genuine, and did not mention genuine events.

The miracle which Christ performed after his resurrection near the lake of Gennesareth, or the sea of Tiberias, in the draught of fishes, was another attestation of his power, in which it has been conjectured, that the fire and coals with fish laid thereon

and bread, which the disciples saw on coming to land, were also miraculously produced. This miracle completely proved the identity of Jesus, from its analogy to some which He performed before his crucifixion. Such might have been the intention. When we review the whole of these events, in connection with his visible ascension to heaven at Bethany, where He had raised Lazarus from the dead; when we consider them in connection with the types and prophecies, which had preceded Him, and accurately defined his character and office, nothing is wanting to the evidence, which we receive, that in Him dwelt all the fulness of the Godhead bodily, that He *is* HE, that liveth and was dead, and behold is alive for evermore, the possessor of the keys of Hades and Death [1], exalted far above all principalities and powers, the King of kings, and the Lord of lords—the only true GOD.

[1] Rom. i. 18.

QUESTIONS.

The following Questions are proposed for the use of Candidates for Holy Orders, and Students in Divinity.

BIBLICAL.

GIVE a history of the fall, and mention the first prophetic revelation of a Redeemer.

Show that those chapters containing the history of the fall are not allegorical.

In what respect was Adam a type of Christ?

What did Eve mean, when she said, "I have gotten a man from the Lord?"

What is the literal meaning of the name Cain?

Give a history of the Deluge.

Who were the fathers of Abraham, Moses, Isaiah, Jeremiah, and Ezekiel?

Who were Abraham's brothers? Who was Lot?

What were the promises made to Abraham?

Explain their import.

How often were they made? and to whom? Were they afterwards made the subject of frequent allusion?

Who was the first priest, and who the first king recorded in Scripture? were the offices united? how is this personage typical of Christ?

Give the names of the twelve patriarchs.

How many books are contained in the Old Testament?

Give their titles.

Who were the Judges? What was the state of Israel in their time? Was Deborah a prophetess in the strictest sense?

How was Ruth related to David?

By whom were the Chronicles written, and what are they called in the Septuagint? Explain how the same events are narrated in the Chronicles and Isaiah.

Give probable dates to the following events: the Deluge—the call of Abraham—the institution of the Passover—the building of the Temple—the destruction of the kingdom of Israel.

Give the names of the kings of Israel and Judah.

Give a history of the kingdom of Israel and Judah.

What were the Shekinah, the Urim, and Thummim?

Mention the opinions concerning the latter.

Give an account of the Passover, the Pentecost, the Feast of Tabernacles, the Feast of Purim, and the Feast of Dedication.

What was meant by the Sabbatical Year, and the Year of Jubilee?

Give some account of the Septuagint, the Vulgate, and the Targums and Talmud. What is the Mishna? what the Gemara? how many Talmuds and Gemaras were there? what was their difference?

Describe the Tabernacle, the Temple, the Ark of the Covenant, the Mercy-Seat, and the Altar of Incense.

What were the Great Synagogue, and the Sanhedrim?

How long was it prophesied that the Jews should remain captive at Babylon?

By whose decree were they permitted to return?

Who conducted them back to their country?

Relate the circumstances of the rebuilding of the Temple?

How was the second Temple deficient in splendour to the first? By whom was the first destroyed?

What things were held sacred by the Jews?

What times and seasons were observed by them?

Mention their different sorts of vows.

Give an account of the purifications of the Jews.

Also an account of the Jewish mode of treating the dead, and their funeral rites.

To what is attributed the origin of idolatry?

By whom were the Psalms composed?

Give critical authority for the introduction of psalm singing into public worship.

By whom were the Proverbs, the book of Ecclesiastes, and the Song of Solomon written?

Who were the great Prophets? why were they so called?

Why was Isaiah termed "the evangelical prophet?" When did he prophesy?

Who was Jeremiah? In whose reign did he prophesy?

Jeremiah foretold that Zedekiah should behold with his eyes the king of Babylon. Ezekiel prophesied that he should not see Babylon: reconcile the apparent inconsistency.

What is the meaning of the following prophecy: "The glory of this latter house shall be greater than that of the former?"

Who was the Tirshatha? and why was he so called?

Was leave given to *all*, or only to *a part* of the Jews to return from captivity? Produce your authority.

Who were Nehemiah and Ezra?

Who was Malachi? Why is his book put the last among the prophets? When did he prophesy? Mention his prophecies relating to our Saviour.

Compare some of the prophecies relating to the Messiah, with their fulfilment.

What is meant by a type?

Give the names of those persons who are said to have been typical of the Messiah.

Mention some of the miracles that Jesus performed?

Who were St. Matthew, St. Mark, St. Luke, and St. John? when were their Gospels written? and in what language? and where?

Does the Gospel of St. Matthew bear marks of having been written in a tongue different from the others?—if so, by whom was it translated?

Prove by Scripture, the Eternity, the Divinity, and the Humanity of Christ.

What are the significations of Christ, Jesus and Messiah?

Prove the Trinity.

How did Christ prove to John's disciples that He was the Messiah?

How many Herods are mentioned in the New Testament? Give some account of them.

What was the Transfiguration? where did it take place? and who were present?

How do you prove, that in prophecy we are not fully justified in deciding between the *literal* and *figurative senses before the event?*

What is meant by a parable?

What is the meaning of the word εὐαγγέλιον?

What institutions in the Christian Church correspond to circumcision, and the Passover? Give a full account of them, both as to the biblical and rabbinical accounts.

What sects existed at Jerusalem at the time of our Lord? What were their tenets?

How do you account for the resemblance in the Gospels, as to matter and style?

Which of the Evangelists were not Apostles?

Derive the term Evangelist.

Mention the dates of the four Gospels.

By whom was the birth of John the Baptist foretold?

What event happened to Zacharias?

Did John the Baptist perform any miracles?

How was he "more than a prophet?" Why was he called Elijah?

Why was John the Evangelist banished to the isle of Patmos?

How came Christ to be born in Bethlehem?

Why was he called a Nazarene?

Why was Ephratah attached to the name of Bethlehem?

Who were the doctors whom Christ addressed in the Temple?

At what age was our Saviour baptized? What particular event took place at his baptism?

When did He commence his ministry?

Why did He not sooner enter upon his work?

Give an account of the first miracle, that Jesus

performed; what institution does it tend to strengthen? Explain the conversation that took place between Christ and Nicodemus. Who was Nicodemus?

What was there particular in the conversation, that took place between our Saviour and the woman of Samaria? What national allusions are in it?

Give an account of the Temptation. In what form did the tempter appear? What was there remarkable in our Saviour's refutations? And what did He gain by resisting the temptation?

Did the tempter continue with our Saviour, or return to Him at times, during the Temptation? Give the grounds of your opinion.

What doctrines did our Saviour teach in his Sermon on the Mount?

Prove the *divine* mission of our Saviour.

Was it prophesied that Christ should perform miracles? By whom? Were any especially mentioned?

It is said that two of our Lord's miracles bore marks of harshness: confute the opinion.

Why did Christ exhort those who were healed to tell no man of it?

How did our Saviour show that it was lawful to do good upon the Sabbath-day?

Did Christ perform miracles, that were not recorded?

What was his object in performing miracles, and what were the effects?

What is meant by a person possessed by a Devil?

Why did our Saviour in some instances apply an external application, before He performed the cure?

Which were considered the greatest miracles of our Lord? Why so?

Wherein consisted the difference between the miracles performed by Christ, and those performed by Moses?

By what power did Christ perform miracles? Did He give the *like* power to any of his disciples?

What was our Lord's motive in speaking to the disciples in parables? Were they prophetic?

Explain the parables of the sower, and the ten virgins?

Prove the three orders of the ministry from the New Testament.

What is meant by blasphemy? What by the sin against the Holy Ghost?

Why did the Jews desire a "sign from heaven?"

Give the different significations of the word "hell" in the New Testament.

What is the meaning of the words "Thou sayest."

Give an account of the Jewish and Christian Sabbaths.

What do we commemorate by keeping our Sab-

bath upon the first day of the week? When did the alteration take place?

What is the meaning of the word "tetrarch?"

How many Marys are mentioned in the Gospels? Give an account of them.

Give an account of our Saviour's entry into Jerusalem.

What did Christ uphold when He declared it to be lawful to pay tribute to Cæsar?

Who was Judas? What became of him?

Is there any thing remarkable in the price for which Judas covenanted to betray Christ? Why was he called Iscariot?

When was the Eucharist instituted? Give an account of it?

What is meant by a Sacrament? Refute the doctrine of transubstantiation by Scripture.

At what tribunal was our Saviour brought? By whom was He condemned? Why was the death of crucifixion selected? What were the charges against our Saviour?

What type prefigured the rending of the veil of the temple?

What followed the crucifixion?

Who requested the body of Jesus? for what purpose?

Why were the legs of Christ not broken?

Prove the truth of the Resurrection by Scripture. Mention the prophecies and types that relate to it.

Does the truth of the Gospel depend upon the Resurrection?

Prove by Scripture Christ's identity.

What miracle did Christ perform after his Resurrection? And what other marks of his Divinity did He give?

Before whom did He ascend into heaven? And how long did He remain upon the earth between his resurrection and his ascension? From whence did He ascend? What type have we of the ascension?

Who wrote the Acts of the Apostles?

What took place on the day of Pentecost? Who succeeded Judas? What power did the Apostles receive from the Holy Ghost? How did they manifest that power?

Who first suffered martyrdom? For what cause? When and where were the disciples first called Christians? Was it a term of reproach?

To what tribe did St. Paul belong? Give an account of his conversion.

Give an account of St. Paul's journeys.

Who was the first Gentile convert?

Where was the first Christian Church founded?

What Roman was converted to Christianity, in consequence of the miracle St. Paul performed at Paphos?

Give an account of the difficulties and hardships St. Paul endured; and of the mode in which he obtained a release when brought to trial.

Where is St. Paul supposed to have travelled, between his release from imprisonment at Rome, and his death? What churches is he supposed to have founded?

What was the determination of the Apostles respecting circumcision?

Give an account of the people of Berœa respecting their reception of the Gospel.

What occurred to St. Paul at Athens, and at Ephesus?

What took place when St. Paul pleaded his cause before Ananias? What charge was brought against him?

What danger befel St. Paul in his voyage to Rome?

Trace the success of Christianity as recorded in the Scriptures, and especially in the Acts of the Apostles.

By whom is the Epistle to the Hebrews supposed to be written? and in what language? To what dialect has the Greek been referred?

What were the objects of the Epistles? who wrote that to Philemon?

How many Epistles did St. Paul write? How many did James, Peter, Jude, and John?

Why were some of the Epistles termed "Catholic," or "General?" Why are these sometimes called *Encyclic?*

Why was St. James, who wrote the Epistle, called

"the Less?" Whose son was he? Was he an Apostle? What are the objects of St. John's Epistles?

Who was Jude? what was his surname?

Why was St. John called the Divine? In whose reign was the Apostle banished? On what island? For what cause? By whom? Did he ever return? What were the objects of his Revelation? Were they prophetical? If so, what prophecies have been accomplished? and what remain to be fulfilled?

Define the word Apocalypse.

Prove the authenticity and genuineness of the Book. What became of St. John? What is the date of the Apocalypse? Did he suffer martyrdom, or die a natural death?

What was the effect of the circulation of the Septuagint? Was it, or the Hebrew text, quoted by the writers of the New Testament? How was it quoted?

In what manner have the Sibylline and Orphic verses been imagined to contain proofs, that the Septuagint version was known to their authors?

Show evidences of the expectation of a great personage among the Gentiles, about the time of Christ's advent.

What has become of the seven Churches of Asia?

What of Moab, Edom, and countries hostile to Israel?

Show the sense in which the sceptre did not depart from Judah, nor a lawgiver from between his feet, till Christ came. What is the meaning of Shiloh? Relate the various opinions on the name. What Jewish king's name has been compared to it?

How would you interpret the Star and Sceptre in Balaam's prophecy?

Into how many parts did the Jews divide the Psalms? To what did they correspond?

What is the primary, what the secondary sense of prophecy?

Was Isaiah, or not, the son of Amos the prophet? In either case, give a reason; with whom was he cotemporary? What verses are common to him, and another prophet? Who was that prophet? In what relation is Isaiah supposed to have stood to Hezekiah? What do you understand by the prophetic phrase, *in the last days?*

Why is Christ called the Branch? and why the root of David? How are these titles reconcileable with his prophetic name, "the Branch of Jehovah?"

How do you interpret the prophecy of Immanuel to be born of a Virgin? State and refute the heterodox interpretations.

Explain the following titles—Wonderful, Coun-

sellor, the Mighty God, the Everlasting Father, and the Prince of Peace.

Why are the predictions respecting the Babylonian captivity continually followed by some concerning the kingdom of Christ?

How do you understand φῶς εἰς ἀποκάλυψιν ἐθνῶν, in Luke ii. 32.

What effect is Isaiah's prophecy respecting Cyrus said to have produced on the condition of the Jews?

Explain how there is occasionally a difference between the Hebrew text, and the quotations in the New Testament.

What is meant by accommodation?

What are anthropopathetic passages?

By what process would you decide whether a passage should be interpreted figuratively or literally?

What are parallelisms?

Is there any peculiarity in the construction of certain Psalms? and what is it?

What is your opinion of the title "Song of Degrees?" What has been conjectured respecting the Septuagint version of this title?

Prove the authenticity of the fifty-third chapter of Isaiah: state, and refute the objections.

Does St. John seem to compare the Divinity inhabiting the Jewish tabernacle with the Divinity inhabiting Christ's human body? How, and where?

Why did St. John call Christ the Logos? What seems to have been his object in his first chapter?

What allusion is contained in the assertion, that Christ ratified the καινὴ διαθήκη with his blood?

To what book of the Old Testament does the Apocalypse bear the greatest analogy?

Explain the prophecy of the seventy weeks. Compute the *terminus à quo* and *terminus ad quem*: detail the different interpretations given to the propheey.

Has either of these *termini* any connection with the *terminus ad quem* in Jeremiah's definition of the captivity?

Is paronomasia frequent in the Scriptures? what striking instances does Hosea give?

What fish is capable of verifying the history of Jonah? whence has proceeded the opinion that it was a whale, the Hebrew being indefinite?

What is meant by Christ's own city?

For what particular reasons were the Jews restricted from swine's flesh? What was the δῶρον, which Christ enjoined the healed leper to present[1]?

Is the miracle of the barren fig-tree to be accepted as an exemplification of the consequences of Jewish unbelief, or as an act of severity? Give your reasons.

Give the various opinions which have been indulged on the ἀκρίδες, eaten by St. John the Baptist.

[1] Matt. viii. 4.

Was there a fruit as well as an animal so called? Were the Jews permitted to eat locusts? How are they mentioned by St. John the Evangelist in the Revelations? does his picture coincide with the words of any Hebrew prophet, (if so, with whose words?) and with the oriental classification?

What did the Baptist's girdle and garment of camels' hair express? To whom did the forerunner thus become pre-eminently assimilated?

Explain πᾶσα φάραγξ, &c. &c.[1] by Herodotus and Asiatic customs.

What were the peculiar tenets of the Pharisaic school? How far was Gentile philosophy admixed with them?

Explain ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων[2]; and reconcile it with τῇ δὲ μιᾷ τῶν σαββάτων in John xx. 1.

By what route did Jesus return to Jerusalem, just before his Passion? Reconcile the Evangelists on this subject.

DOCTRINAL.

Give a history of the articles of the Church of England.

[1] Luke iii. 5. [2] Matt. xxviii. 1.

Prove the unity of the Godhead.

Prove the Divinity of Christ.

Show that the Holy Ghost was God.

Prove the doctrine of the Trinity.

Prove the Incarnation of Christ.

What do you understand by the word Atonement? What is the Greek term, and what is its sense?

What do you mean by original sin?

What by actual sin?

Describe the operations of the Holy Ghost.

What are meant by the Canonical and Apocryphal books?

What is meant by a creed? Why are the Nicene, Apostles', and the Athanasian creed, so called?

What is meant by original righteousness? Is original sin removed by baptism?

What do you mean by "very far gone from original righteousness?" Does it imply total apostacy?

What is meant by free-will?

Define the terms Grace, Reconciliation, Regeneration, Justification, Sanctification, and Salvation.

What is meant by faith? what by good works? Against what works did St. Paul inveigh?

What do you mean by works of supererogation? Are they contrary to Scripture?

What is the effect of baptism?

Show that infant baptism is according to the tenor of Scripture. Is sin after baptism pardonable?

After having received grace, can we again fall

into sin? If so, show that we may rise again, and do works acceptable to God.

What do you mean by the terms Predestination and Election?

What is meant by a Church? What authority has the Church? and from whence does it derive that authority?

Give an account of the general Councils, with dates. Confute the Romish doctrine of Purgatory.

What is meant by pardons? Show that this doctrine is repugnant to the word of God.

What do you understand by a person being "lawfully called" to the ministry?

What do you mean by the word Sacrament? How many Sacraments are there in the Church of Rome?

Show that there can only possibly be two Sacraments.

What do you understand by Confirmation? Is it an apostolic institution?

Had the Hebrews a rite analogous to confirmation? Describe it. Show the points of difference and coincidence.

Did Christ die for all men, or only for a chosen few?

What is the absolute effect upon man in consequence of the fall of Adam?

If Christ died to take away sin, how is it that sin still remains?

Has man any share in his own salvation?

What is meant by "justified by faith only?"

Does the Eleventh Article exclude or include the necessity of good works?

What is meant by the Christian Covenant?

Prove by reason and Scripture that there is a future state.

What is your opinion of the millennium?

Show from Hebrew and Greek passages, whether the term of "*a thousand years*" *must* be definitely accepted? What other numeral is used in the same way?

Before whom did our Saviour ascend? What promise did He make before his ascension, and when was that promise fulfilled?

ECCLESIASTICAL.

In what parts of the world was the Gospel introduced during the first century?

When was it introduced into England? And by whom?

Give an account of the persecutions of the Christians by the Pagan Emperors of Rome, previous to the conversion of Constantine.

Under what Emperor did St. Paul and St. Peter suffer martyrdom? In what year?

By whom was Jerusalem destroyed? In what

year? and by whom? In what way did its destruction fulfil the prophecy of our Saviour?

When did the second general persecution take place? in whose reign? What befel St. John at this time? Give an account of this Apostle after this persecution. What interesting anecdote is recorded of him at Ephesus?

Who was the first bishop of Rome? By whom was he appointed?

Give an account of the heretics that appeared during the lives of the Apostles, the names of each sect, and their particular doctrines.

Who were Ignatius, Polycarp, Justin Martyr, Irenæus, Melito? Give a short sketch of their lives.

Give an account of the five great persecutions in the third century. What sects prevailed at this time?

Give an account of the persecution that took place in the reign of the emperors Diocletian and Galerius.

What is meant by the term "Traditors?"

What councils were held during the fourth century?

What was the doctrine of Pelagius?

Who was St. Augustine? When did he live?

What do you mean by the "dark ages?"

When was the grant of supremacy to the Bishop of Rome made?

When did Mohammedanism arise?

When did the worship of images creep into the Church? By whose order were they removed?

Who was Charlemagne? For what was he famous?

Who was the author of the doctrine of Transubstantiation? Who opposed it?

When was clerical marriage prohibited? and by whom?

Give an account of the Crusades. What was their object?

What was the belief of Peter Bruis respecting the Pope? What became of him?

When were the five additional Sacraments held in the Romish Church first mentioned? By whom?

Give an account of the Inquisition.

Who introduced the adoration of the Host?

Give an account of the Flagellantes and Whippers.

Give an account of the persecutions during the fifteenth century.

In what state was the Christian Church during the sixteenth century?

Give an account of the Reformation.

Who chiefly brought it about? What became of them?

What king forwarded the Reformation?

Why was the title of "Defender of the Faith" given to Henry VIII.?

What did "the Bloody Act" contain? and why was it so called?

Who succeeded Henry VIII.? Did the cause of the Reformation increase or diminish in the reign of Mary?

Give an account of the persecutions in Mary's reign.

What were the "twelve points of doctrine," published by Pius IV.?

By whom was the order of Jesuits founded? and for what purpose?

What particularly favourable to the Reformation happened in the reign of James I.?

When was the present authorized version of the Scriptures published?

What events affecting the Christian Church took place during the seventeenth and eighteenth centuries?

What is contained in the Bull in Cœnâ Domini?

GEOGRAPHICAL.

Draw a map of Palestine, with the divisions, into tribes. Mark especially the following places: Jerusalem, Bethphage, Bethany, the Mount of Olives, Jericho, Gibeon, Gaza, Bethlehem, Ascalon, Ashdod, Ekron, Heshbon, Jazer, Ramoth-Gilead, Samaria,

Jezreel, Zabulon, Nazareth, Capernaum, Bethsaida, Hazor, Damascus, Tyre, and Sidon. What places at an early period changed their names? and what were those names?

Why was the land of Canaan so called? Who settled in that land after the confusion of Babel? How was the country divided?

Why was the Land of Promise so called? Had it any other name? Whence is Palestine derived?

What are the boundaries of the Land promised to Abraham?

What does "from Dan to Beersheba," denote?

Into how many regions was the Holy Land divided in the time of our Saviour? Which region was the most distinguished? and why?

Give an account of Judæa, Samaria, Galilee, and Peræa.

Give a history of Jerusalem. Name the hills upon which it was built.

Mention the principal rivers, lakes, and seas, in Palestine.

Where were the fountain of Siloam, the Kedron, and Jacob's well situated?

Give a short account of Lebanon, and the names of the other principal mountains in the Holy Land.

Mention a few of the valleys.

What is meant by "the region" round about Jordan?

For what was the plain of Jericho celebrated?

Where was the Valley of Salt situated? Did any remarkable defeat take place there?

Give short histories of Nineveh, Babylon, Tyre, and Egypt.

Where was the valley of Jehoshaphat?

Where was Shiloh? where Mizpah? What circumstances were connected with them?

Where was probably the potter's field?

What was peculiar to the hills of Gareb and Goah?

What was their situation with respect to Jerusalem?

MISCELLANEOUS.

As Christ did not come according to Jewish expectations, prove wherein the Jews erred, and that he came conformably to the true sense of the Scriptures.

What passage in the Old Testament has been conceived to have had prophetic reference to Joseph of Arimathæa? and on what grounds?

What became of Jehoiakin, or Jechoniah, after his arrival in Babylon? How do you reconcile Jeremiah's prophecy, that he should be childless, with St. Matthew's mention of him among the ancestors of Christ?

What prediction of Micah saved the life of Jeremiah?

How do you explain Christ riding on an ass, AND upon a colt, the foal of an ass? How should ϗ and καὶ be translated? Was the ass appropriated to carry dignified persons?

Did the Jews express a belief, that ancient prophecies were fulfilled, when they cried Hosanna! and called Christ the Son of David—Him, who comes in the name of the Lord?

Show the minute manner in which Zechariah's prophecy of the crucifixion was fulfilled: what Psalm also refers to the event?

Wherein did the particulars of Christ's crucifixion differ from ordinary crucifixions? Was that difference foretold by the Prophets?

The Jews had ideas of the resurrection in the time of our Saviour: wherein then consisted their difficulty in believing the resurrection of Christ?

What was the difference between their notions of a resurrection, and the doctrine of Christ? By this difference explain his words, "I am the resurrection and the life."

PALEY'S EVIDENCES.

Show from the nature of the case, that the propagation of Christianity must have been attended

with difficulty and danger, as addressed to the Jews and the heathens.

Adduce the testimony of heathen writers, to prove that the founder of Christianity was put to death, and that its first propagators were exposed to sufferings and dangers.

What is Paley's first proposition? Give a general view of the line of argument he takes to establish it.

Give a brief account of St. Paul's first and second journeys.

Show that the religion, for which the early propagators of Christianity suffered, must have been *miraculous*.

Prove that the Scriptures are not of modern contrivance.

Show, by quotations, the candour of the writers of the New Testament.

Mention the most remarkable prophecies adduced by Paley, both as to the Old and New Testaments, in support of the truth of Christianity; and show that these prophecies must have been written before the events to which they refer.

Answer the objection against Christianity, raised from the "discrepancies of the Gospel." Whence does a great part of this "discrepancy" arise?

Show in what the *originality* of our Saviour's character consists.

How does Paley account for the rejection of

Christianity by the Jews, notwithstanding they were witnesses of the miracles which our Saviour performed?

What is there peculiar in the *negative* character of our Lord's discourses?

Who was the first apologist for Christianity?

Show that the success of Mohammedanism furnishes no good argument against the truth of Christianity.

Show the difference between an *authentic* and *genuine* book.

What are tentative miracles? Give instances.

Show the objections to those miracles, which are said to have been wrought at the tomb of the Abbé Paris.

Mention the main doctrines of Christianity, and show that they could not be a work of mere human invention.

Explain Luke ii. 2.

How do you show that the non-universality of Christianity is no just ground of objection to its being a Divine revelation?

Prove the genuineness and authenticity of the New Testament.

What two high priests are mentioned by the Evangelists, and how do you account for there being two?

Give an account of the "undesigned coinci-

dences," brought forward by Paley in support of the truth of Christianity.

Give a short history of the Resurrection, and prove that there could be no deception.

In what degree, within what time, and to what extent, was Christianity actually propagated?

Give a short account of the religion of Mohammed.

How do you account for "the discrepancies" of the Gospels?

Show the connection of Christianity with the Jewish History.

How do you account for the rejection of Christianity in the first ages? Does this form an objection to the reality of the facts which the history contains?

How do you account for the Christian miracles not being recited or appealed to, by early Christian writers, so fully or frequently as might have been expected?

What were the effects of Christianity?

THE END.

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